ADULT LEADER

A Journal of Christian Education and Church Work; with Study and Teaching Material for the Uniform (International) Lessons

Vol. IX JULY, 1933 No. 7

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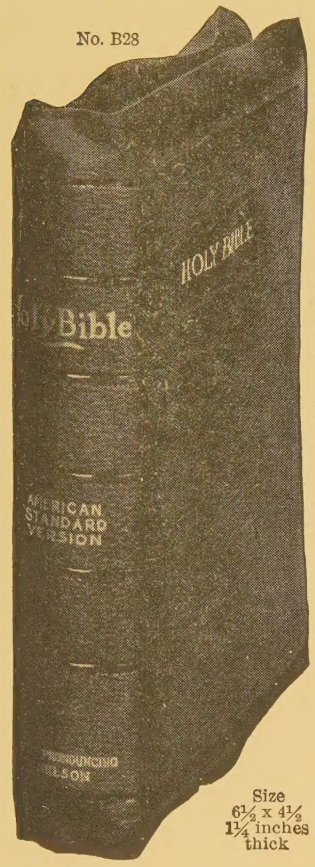
dren of Is'rā-ēl, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them? 14 And God said unto Mō'sēs, [1]I AM THAT I AM: and he said, Thus

[1] Or, *I AM, BECAUSE I AM* Or, *I AM WHO AM* Or, *I WILL BE THAT I WILL BE*

shall ask or her neighbor, her that sojourneth in her jewels of silver, and jewels and raiment: and ye shall p upon your sons, and upo daughters; and ye shall the Ē-gўp'tiăns.

4 And Mō'sēs answere said, But, behold, they

[2] Heb. *Ehyeh*. From the same root a



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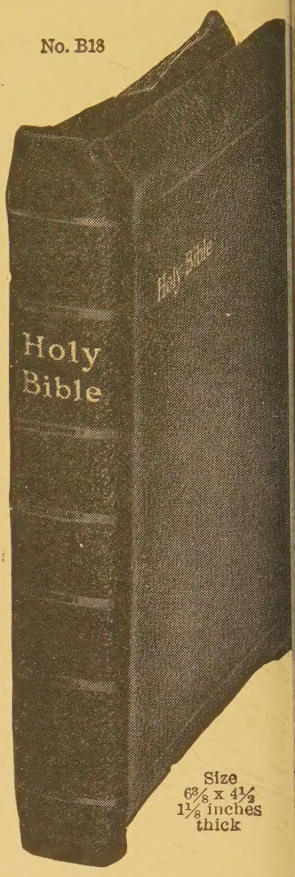

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Specimen of Type

Jesus feeds five thousand: he walks on the sea. ST. J

CHAPTER 6

1 *Jesus feeds five thousand:* 19 *he walks on the sea to his disciples.* 22 *The people flock to him;* 32 *he declares himself the bread of life.* 66 *Many disciples forsake him;* 68 *but Peter confesses him.*

AFTER these things Jē'sus went over the sea of Găl'ĭ-lee, which is *the sea* of Tĭ-bē'rĭ-as.

2 And a great multitude followed

14 Then those men, wh had seen the miracle tha did, said, This is of a tr prophet that should come world.

15 ¶ When Jē'sus theref ceived that they would c take him by force, to mal king, he departed again mountain himself alone.

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ADULT LEADER

Vol. IX JULY, 1933 Number Seven

MILES W. SMITH
Editor-in-Chief Sunday School Publications
MITCHELL BRONK
Editor of ADULT LEADER

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Our New Executive Secretary

To most readers of ADULT LEADER it is not news that on March 28 the board of managers of The American Baptist Publication Society elected Dr. Owen C. Brown Executive Secretary, the position left vacant by the death of Dr. William H. Main, and which has been filled *ad interim* by Joseph E. Sagebeer, Esq. For the sake of record, however, this significant action should be mentioned here, especially since it was Doctor Brown who established ADULT LEADER, soon after he became Editor-in-Chief of Periodicals. There is the added reason for this mention that it gives the writer an opportunity to express his satisfaction that one whom he has come to know so well and esteem so highly has been placed at the head of our great organization. And indeed all the Society's staff and employees are rejoicing that one of our own number was available, and so well equipped, to assume the position. If the managers had called us in, we would certainly have ratified their action with unanimous acclaim.

A PERSONAL WORD

For nine years he has been my chief; day after day through these years we have been intimately associated in the work, in the discussion of its problems, and in social intercourse. That gives one a chance to "size up" a man, and my chief has stood the sizing-up as not many could have. One thing that made me hesitate about joining the Society's staff was the dread of having to work under a boss. I need have had no fear; owing to my chief's geniality, generosity, patience, and good sense his chieftaincy has been a companionship, that has made the service a delight.

QUALIFICATIONS

This ability of Doctor Brown's to "get along with people" may have been one of the reasons why he was selected. For the Society's personnel numbers hundreds and its clientage millions, and they must all be "gotten along with." But there were other reasons not a few. He is a Christian of deep spirituality, of faith and prayer—requirements indispensable just now in this critical era of the kingdom's history. He is thoroughly familiar with the whole field of the Northern Baptist Convention. The early years in the Middle West; the student years in New England; long sojourns on the Pacific Coast; sixteen years at the Philadelphia headquarters; and constant going up and down the country for conferences and convention addresses, have given him the widest sort of an acquaintance with Baptists. This means something, for the Publication Society knows no East or West—nor Middle West. The Society's rather exclusive, and the church's predominant, interest, is Christian education, and our new secretary's fad—or perhaps better, passion—is Christian education. He thinks and dreams it. It is well known that since Doctor Chalmers death in 1928 he has in addition to his other duties been the head of our department of Christian education. That he spent fifteen years in the pastorate before coming to the Publication Society ensures for the ministry of the denomination an understanding by him of their task and sympathy with their problems. Last, but not least for some of us, Doctor Brown is a thorough-going Baptist, by inheritance and conviction. The lines of his Baptist ancestry run far back into New York State and Massachusetts, while his grandparents started one of the earliest Baptist churches in Kansas, the church at Cato, in the Fort Scott Association.

OWEN CLARENCE BROWN

His birthplace and early home was Cato, Kans. He prepared for college at the Kansas Normal and graduated at Ottawa University, in 1902. Ottawa later honored him with the divinity doctorate. He took his theological course at the Newton Theological Institution, graduating with the degree of B. D. in

1905. During a part of his seminary course he was stated supply of the church at Hingham, Mass. After leaving the seminary he was pastor at Emporia, in his native state, for two years; then for ten years of the First Baptist Church of Lawrence, Kans. Doctor Brown's wife was Lois C. Gates, of McCune, in the same state. They have a son, Carl N., who graduated at Brown University in 1926 and is now Kansas City (Mo.) manager for the United States Cast Iron Pipe and Foundry Company. Doctor Brown came to the Publication Society as editor of adult periodicals in 1907 and seven years later succeeded Doctor Raffety as Editor-in-Chief. In 1928 he was also made Director of Christian Education. M. B.

Illustrating the Lessons

How useful illustrations are in bringing home—or driving home—the lessons of the lesson every Sunday school teacher knows, or should know! If he doesn't, his pastor can tell him. Preachers nowadays do not dare enter the pulpit unless they have buttressed the sermon they are about to attempt to preach with some apt illustrations, even stories. At least it helps hold the attention. Even an irrelevant illustration or indifferent anecdote will cause a wandering or dozing congregation to sit up and take notice; which applies just as well to the church school class. Of course, the illustrations should be used with a worthier motive than this: really to illuminate the truth in mind. Above all, the teacher, whether in the pulpit or in the classroom, has the example of his great Teacher-model, Jesus, who illustrated by parable, story, figure of speech, every one of his teachings, so that what he taught clings in the memory in picture fully as much as in words.

Teachers often complain to us of the difficulty they have in thus illustrating the points of the lesson. Naturally it is an art, and no "art" is easy—to be learned and practised without pains. Cultivate the habit of observation; that will help; but in this case not unless you have the approaching lesson in mind—to illustrate. The simplest incident that you witness on the street or in the fields, some experience at your work, some paragraph of your reading, may happen to be very apt and illuminating. Teachers of children will find helpful illustration material in folklore, classical mythology, and church history. Popular scientific literature, that is just now being offered us in quantities and by authoritative writers, supplies apt and fascinating religious illustrations. It goes without saying that the Old Testament is a mine of good illustrations—illustrations already furnished with impressive morals. And the curious thing is that young and old never seem to weary of Old Testament incidents, nor do these incidents ever seem to get their points dulled. One needs to be more sparing a more careful with illustrations drawn from the N Testament. It is easy to bungle with them, even pr fanely; at least Jesus'. We have the feeling abo some of those wonderful parable illustrations of H that after using them he should have destroyed t pattern.

Getting Ourselves Educated

Education of ever sort has recently experienced tremendous boom. We do not mean culture, for it is question if culture has. Many things have further this renewed and intense interest in school, trainin college, study courses. It is supposed that the "d pression" has had not a little to do with it. Lack jobs and scarcity of business and professional openin have relegated hundreds of thousands of young peop —even adults—to the classroom, lecture-hall, ar laboratory. Or the fierce competition of present-d life is forcing upon the rising generation the necessi of knowing more, and knowing how, better than t other man.

Education and the Church

The Christian religion, as we understand and pra tise it, is so bound up with education—schooling, t search for truth—that as Christians we can only r joice in this "education craze," as it has been calle Significantly, religious education is going along wit and profiting by it. Education will not save a man soul; it may help him lose it; but it should help hi to be a better, happier, more useful Christian, follow of the Christ who declared himself the truth—that i all education. Nevertheless, the church would be r miss if it failed to throw out a warning against th overstressing of the value and importance of mer learning, this making a fetish of schooling. The thirs for knowledge is one of the most commendable thirsts and it is praiseworthy "to learn to earn"—mor money. It does me good to see, as I sometimes d seven or eight hundred young people pouring out of a evening high school on a stormy night.

Education's Higher Objective

But what is education? That is, what is its objec tive—true objective? Is it not to bring us into close touch with God by enabling us to see him plainer i his world of nature and man? To give us more o the personal dignity of Christ by helping us bette understand ourselves, and by possessing through hi larger powers? This all to eventuate in a nobler, mor Christlike character?

There is in the Old Testament a considerable bod of writing known as the wisdom literature (e. g Proverbs, Job, Ecclesiastes). The wisdom (*hokhmah*

t these writers professed was something altogether ferent from, and higher than, information that may gained from a teacher or from books, and different m what in Old English was expressed by "cunning" ill). It was a wisdom inseparable from goodness l godliness. It is well defined in the Psalms (cf. Ps. :30; 51:6; 90:12; 111:10). If only the present ve for education could be made to inculcate and mote such wisdom!

crates

In our "Recent Books" column last month we iced a new study of Socrates, by an English scholar, E. Taylor. The impression, passed on from Plato l Xenophon, that it gives—to me at any rate—of famous Athenian is that he was a superb educator. ble makes him the wisest man of all time. Our nt is that wisdom to Socrates was goodness and king for goodness. They accused him of "corrupt-" the youth of Athens because he would teach them despise the hedonism and political dishonesty and ckery of the day!

ie Educational Call to the Church

The religious education job of the church is, then, perative and insistent just now when all the world thinking in terms of education. We must, on the e hand, take advantage of the opportunity that is esented, and on the other see to it that the secular l materialistic side does not receive an undue em-asis—or, indeed, that the religious side of education not completely lost from sight. It is easier just w to get people to study the Bible and religion than er before in the history of Christianity; while there are scholars, groups, nations even (Soviet Russia) who are striving to educate the rising generation irreligiously, antichristian.

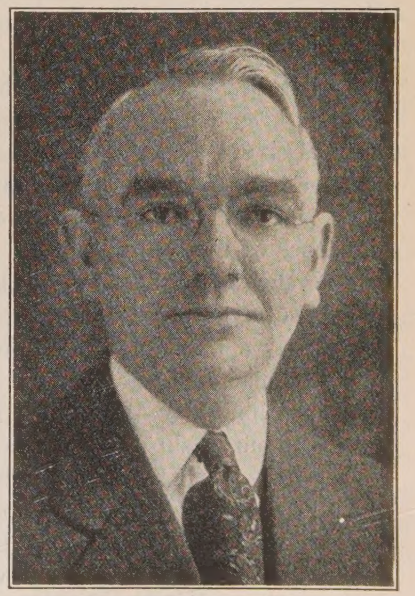
School Not All

Incidentally, we should not encourage an undue evaluation of the school. This is something to which those who are, or have been, deprived of "educational advantages" are especially prone. The much-schooled man knows how unimportant the institution, the curriculum, the teacher, are compared with the learner's own ambition and gumption. The late Cornelius Woelfkin was, and before he reached the age of forty, a very scholarly man; we, his friends, were fairly dazzled by his culture; the universities showered upon him their honorary degrees; yet he was not ashamed to confess that his youth saw little of schools and nothing of college. He might be regarded as an exception, for he always enjoyed the educative environment of a big city. And Abraham Lincoln would be regarded as an exception. Yet I have in mind one of my great uncles who lived out his ninety-two years on a remote farm, away from lectures, libraries, and association with cultured people, who nevertheless was splendidly well educated. He knew the great books; could talk and write in chaste English; was a good deal of a scientist, by observation; and from one of those weekly editions that the New York dailies used to issue was always *au courant* of world affairs. In another secluded home I once met a woman, a hard-working farmer's wife, district school trained only, who for scholarship, or rather pure culture, could have put to shame a good many Wellesley alumnae or Bryn Mawr doctors of philosophy.

Miles W. Smith

New Appointments

The promotion of Dr. Owen C. Brown, May 1, to the office of Executive Secretary of the Publication Society, left vacant that of Editor-in-Chief of Sunday School Publications, and also the Secretaryship of the Christian Education Department, which work Doctor Brown had directed since the death of Doctor Chalmers. It was deemed wise again to carry on these two departments separately. The Rev. Miles W. Smith, Director of Intermediate Work, has become Editor-in-Chief, and the Rev. John W. Elliott, Secretary of Christian Education. The editor of ADULT LEADER has, of course, been intimately associated with these two brethren and rejoices that the activities



John W. Elliott

so efficiently directed by Doctor Brown and the late Doctor Chalmers will be continued by chiefs so eminently fitted for the positions and so thoroughly devoted to the Society's interests.

Neither of these colleagues of mine needs introduction to Northern Baptist Convention circles, but we may reintroduce them by presenting their pictures and in these brief biographical notes:

Miles Woodward Smith is a native of Cincinnati, Ohio. He graduated at William Jewell College in 1911, at Newton Theological Institution in 1917, and pursued post-graduate courses in religious education at Boston University. After successful pastorates with the Stratford Street Baptist Church, Boston, and the First Baptist Church, Norwood, Ohio, he became our Massachusetts Director of Religious Education; and then in 1930 was brought to Philadelphia as Dire of Intermediate Work and Editor of Interme Periodicals. He has rendered a notable service in preparation of "The Pioneer Plan" Guide-Books is also the author of *The Children's Christ: a Gr Course in the Life of Christ for Vacation Bible Sch*

John Wesley Elliott is a native of Virginia. graduated at Richmond College and at the Hami Theological Seminary of Colgate University. He p sued post-graduate studies at the University of cago, as a fellow of Colgate University, and then pastorates at Canton, N. Y., and Wayne, Pa. He Pennsylvania Director of Religious Education, f 1923 to 1925; when he joined the staff of the Publ tion Society as Director of Social Education, in cession to the late Samuel Zane Batten.

Joshua

By John Snape, D. D.
Pastor Temple Baptist Church, Los Angeles, Calif.

Great crises discover great men. The Civil War discovered Grant. In 1860 he was clerk in his father's store at fifty dollars per month. He was a failure as a farmer, and yet within ten years from the time he left the log-cabin built by his own hands he entered the White House as the Chief Executive of this great nation. Dewey would never have been known at all by the mass of the American people but for a crisis that developed in Manila Bay one Sunday morning in May, 1898—a crisis so stupendous that when it was over the Spanish fleet had been annihilated and Dewey was a national hero. He might, like Grant, have become President—if he hadn't got married! Hobson sank the Merrimac, and that crisis discovered him to America and to the world. He got elected to Congress—and that sank him! By the death of McKinley, Theodore Roosevelt becomes President, the greatest President America ever had, with one exception—Lincoln. Another crisis in American life has produced another Roosevelt. I did not vote for him, but I am for him now. He will need the support of Congress, the confidence of the people, and the grace of God.

After the death of Moses, the law-giver, Joshua, the soldier, succeeds to the leadership of the nation. God always has a man in training for every other man's job. No man is essential to his own age. The cogs in the machinery of the divine purpose interlock and move without a slip. God is never at his wit's end for a man. There is no break between the last book of the Pentateuch and the first book of the Bible that bears an individual's name. The Book of Joshua begins in the most natural and unabrupt way: "Now after the death of Moses the Lord spake unto Joshua."

It is something to have been born well. Here affects history. The ancestry of Joshua was an il trious one. His pedigree reaches back through gen tions to Joseph. He was the son of Nun and the gra son of Elishama, chief of his tribe in the wilder wandering. As such, Elishama may have had spe charge of the embalmed body of Joseph, which, acc ing to the wish of Joseph was being borne back Canaan. In the veins of Joshua the blood of Jos flowed. This of itself would have stirred the soul Joshua with thoughts of purity and patriotism.

Joshua was born in the land of Goshen, in the d days of Israel's servitude. This will have meant him training in subjection, self-denial, submission, cipline, and aspirations for liberty. Thus was he be trained for leadership without knowing it. He about Caleb's age, and with him alone, of all who be the journey to Canaan, was permitted to enter t promised land.

His name was originally Oshea, or Hoshea—me ing "salvation"—but Moses changed it to Joshua meaning "Saviour." Joshua, therefore, was signa honored in being the first man in the world to b the name which is above every name, Jesus. He a teacher, a prophet, a soldier, a leader; a unique a powerful character upon whose life blemishes do appear to the student of his history. In purity of ch acter, in nobility of purpose, in sturdiness of coura in qualities of leadership, he more than any other m of the Bible resembles his illustrious ancestor, Jose

Joshua is first mentioned in the Bible as a sold (Exod. 17:9). This was the crisis in the career Joshua. He has known the meaning of hard la

the brick-kilns of Egypt; now he will know the eaning of success, renown and leadership in a very ramatic way. A. T. Pearson said of him: "Like oses in zeal for God and love for Israel, he had ore sagacity and capacity as a captain." He presents untarnished example of wisdom, courage, fidelity, ety. He accompanied Moses part way up Sinai when ascended to receive the tablets of the law, and was e first to greet him in the descent. He was one of the elve spies sent by Moses to explore the heathen land, d one of the two to bring back an encouraging report. God anointed him, Moses appointed him" captain the army of Israel. In his eighty-fifth year he asmed supreme command, sent spies into Jericho, ossed the Jordan, fortified Gilgal, circumcised the ople, reinstituted the Passover, battled successfully ith the heathen, divided the land among the tribes of rael, and died wifeless and childless at the age of e hundred ten.

The dramatic incident in Joshua's career was the fall Jericho. He goes toward Jericho to reconnoiter and ay. He feels the heavy weight of responsibility of e undertaking. He has left the army within five miles the doomed city and goes on alone. He is thinking d praying, when suddenly there looms before him a an with drawn sword, and Joshua, without fear, oves toward him with a question which becomes at ce an inquiry, a challenge, and an invitation: "Art ou for us, or for our adversaries?" Quickly the swer comes: "As captain of the hosts of the Lord m I now come." Captain meets captain, and one capin falls before the other captain in submission and orship. After that nothing mattered to Joshua—he as sure of success.

God isn't shut up to a single method of presenting mself to the leaders of his people. He appeared as man to Manoah; to the three in the fiery furnace in e form of a son of man; to Paul as the man of Macedonia; to Jacob at Jabbok as a wrestler; to Joshua a warrior. He appeared, also, it would seem, to Martin Luther as a warrior, for after one of His piphanies to the great reformer, Luther wrote his ttle-hymn, "A Mighty Fortress Is Our God."

Three things about Joshua set him before us with usual distinctness:

1. *His Inspiring Leadership.* He dramatized his appointment, and infused the people with a new spirit. e took his place promptly and humbly. He did not flect upon his predecessor, but magnified him. He spected the traditions of the past, observed the old rdinances, reinstituted the old feasts, renewed the old tes. Oh, for leaders with the Joshua spirit in America today!

2. *His Trust in God.* While respecting old observances he abandoned old dependences. The manna eased after they crossed the swollen Jordan; they fed on the corn of the land. We cannot forever feed on past experiences. God wants on our part the recognition of three things: recognition of the helplessness of purely human means; the hopelessness of trying to live without God; the holiness of the place God indwells. The man with the drawn sword stood over against Joshua. How long had he been standing there? Who can tell? I believe he had been standing there long before Joshua reached the place. If ten thousand times we turn away from God, and just once turn back to God, we shall find him already turned toward us. He told Joshua to take the shoes from off his feet, for the place whereon he stood was holy ground. This is the supreme task of this moment in our fair land, and this is the opportunity for spiritual leadership—to make the people of America understand that this American soil is holy ground, and that the motto on our coins is the indelible writing of our hearts, "In God we trust."

3. *His Calm Courage.* He did not bluster or boast. He just moved forward. Courage—that is the need of our times. Did not President Franklin Roosevelt say in his inaugural address, "The thing this nation needs most to fear is fear"? That sounds like a Joshua summons. No difficulties are there in personal, domestic, national, international life that will not give way before the battering-ram of steady courage. That is the clarion call at this moment in human history—the call to courage. Men's hearts are failing them for fear, gold is being hoarded, fortunes lost, banks closed, earthquakes shake down cities (this article was written on the very day, March 10, on which the "quake" occurred in our southern California), suicides multiplying, faith shipwrecked—courage!

If ever a nation and a world needed the tonic God administered to Joshua at the opening of his career, this United States and this world of ours needs it now. Find it, read it, memorize it, incorporate it in your very life. Here are the words. They are found in Joshua 1:7: *Only be thou strong and very courageous, that thou mayest observe to do according to all the law which Moses my servant commanded thee; turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest.*

Greed and the State of the World

If America is threatened by a subsidence of its moral foundations, the cause is to be found in the failure of its people to subject their greed to the discipline and control of a vigorous social conscience. It is greed that is at the bottom of the present trouble, and that greed cannot be controlled in the racketeer who has emerged out of the slums while the speculator and the business pirate show no willingness to submit to the same control.—*Herbert Hoover.*

Improving Your Teaching

By Frank M. McKibben[1]

VII. DO YOU USE THE BEST TEACHING METHODS?

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"I've been thinking about my own teaching since that question was raised and I'm not sure what method I use or whether I use any, and I haven't any idea how effective my teaching is." This junior teacher spoke with considerable concern. A teacher of senior high school boys exclaimed: "Well, it seems as if I use a half-dozen different methods before I get through with any class session. Is that wrong? I'm sure I don't do much planning. It's just a hit-and-miss proposition with me."

What Is Teaching Method?

Teaching method may be thought of in a narrow technical sense or in a broad vital manner. It should be understood first of all in the wider and more meaningful sense. Otherwise we are apt to lose ourselves in the details of the process and fail to understand the real meaning of it all. We will need to recall some of the interpretations made previously in these discussions regarding the nature of teaching, the manner of religious growth, and the theory of the curriculum. "Teaching is sharing life with others, entering the lives of pupils in such a way that their needs, interests, and problems are understood and dealt with. Teaching occurs whenever there is fellowship in which the more mature and experienced members of a group share life with others, give aid and counsel to those who are less mature." We have seen that pupils learn through the processes of imitation, participation, reasoning, and identification with worthy persons and ideals. We have discovered that these processes are furthered through experiences of various kinds, such as experiences of thinking, feeling, appreciating, doing, studying, sharing, and achieving. The curriculum was defined as the guidance and control of these experiences to the end that Christian character and conduct are developed.

Now teaching method is simply the detailed manner in which pupils are led through these experiences. It consists in the orderly steps through which the group proceeds in dealing with their own experiences so that they understand and react properly to them. Your teaching method consists also in the manner in which you relate your own experiences and the accumulated experience of the race to those of the pupils' for enrichment, guidance, and control. If you are dealing with certain materials your method will be concerned with the most effective way of introducing this material into the experience of your boys and girls. Teaching presupposes a body of knowledge, a problem, or some v experience which is to be treated for some specific p pose. Your choice of method will represent your ju ment as to the most effective method of achieving t purpose.

Curriculum and Method

Your teaching method cannot be determined ap from your objectives and the curriculum you are usi The curriculum has to do largely with determining *w* experiences or materials shall be treated; method concerned with *way* in which they are treated, althou curriculum and teaching merge in the total proce Unfortunately, the curriculum of the church schools the past has dealt quite exclusively with the experien of the race, organized into courses of study which w to be mastered by the pupils, with slight emphasis up their own daily experiences. Many of us are still de ing with just such courses. Our method of teachi will determine largely how significant we can make the courses for the lives of our pupils. Others of us a using course outlines which deal directly with the pro lems of the pupils, using the experiences of the ra the Bible and other materials as they may aid in t solution of the problems discussed in the class sessio Our method of teaching is therefore inseparably bou up with the nature and content of the curriculum v are using.

Variety of Teaching Procedures

Regardless of the nature of the curriculum each us needs to be familiar with the most effective teachi methods. While they are named according to t major type of activity used, they should not be co sidered too much as separate and distinct teaching pr cedures. For often a skilful teacher will move fro one type of teaching to another and in the end use se eral within a class session. It should not, howeve be "a hit-or-miss proposition." Such use should re resent careful planning and a knowledge of how make each procedure successful. The understandi and mastery of these different teaching methods w enable you to make effective use of the detailed pr cedures of each method whenever it is employed.

These different teaching methods are variously cla sified. Certain methods are highly regarded becau they promote those processes which were earlier d scribed as constituting means of religious growth. The create the most fruitful learning opportunities; the provide the setting under which enrichment and dire

[1] Professor of Religious Education, Northwestern University.

tion of the pupil's experience can best take place. They are the best means of guiding group activities. Among those that will be most frequently employed in the classroom are conversation and discussion, project activity, story-telling, appreciation, informal dramatization, worship, and certain types of manual activity. Other methods that seem to afford less opportunity for such enrichment and which may easily become mechanical and barren in their use are: the familiar verse-by-verse method, the lecture method, questions and answers, memorization, review and drill and certain forms of handwork. This discussion assumes that you are somewhat familiar with these various teaching procedures. If you have not made a somewhat detailed study of them you should by all means do so through observation and the use of the best books on teaching. They will be discussed more in detail in the next discussion.

What Determines Choice of Method?

The teaching procedure you will use will be determined first of all by the nature of the curriculum you are using. *A series of pupil problems will almost inevitably call for the use of the discussion method in the class session.* The development of some project such as, a service activity, outlining the life of Jesus, reconstructing the missionary journeys of Paul, tracing the growth of the idea of God in the Old Testament, will require the skilful use of the methods of project guidance. Your course may deal with certain information, attitudes, and appreciations that pupils may come to possess best through the use of the dramatic method. If you are dealing with children limited in ability to read and to engage in continued discussion, the informal methods of conversation, story-telling and directed play will doubtless be used. It will thus be seen that the teaching method cannot be decided apart from the objectives to be achieved and the nature of the curriculum through which it is expected they will be realized. Other things being equal, the teacher will employ those teaching activities which will give the greatest promise of dealing helpfully with those materials and activities of the class program.

The second factor influencing your choice of teaching method will be your own skill and training. Undoubtedly, one reason why so many teachers of youth and adults use the lecture method is found in the fact that this method is the only one in which they feel proficient or experienced. Doubtless, the frequent use of the questions (particularly those questions suggested at the bottom of the lesson-sheet) occurs because they are all that many teachers feel able to use. Teachers who have had little training and limited experience will need to discover what teaching procedures they can most naturally use. Some of us find ourselves more adept in story-telling than in discussion leadership. Some may possess a natural aptitude for directing project activity. Still others may possess ability to guide spontaneous dramatic activity. The growing teacher, however, will seek ever to become familiar with and efficient in using various methods of group leadership.

The teaching method is determined, in the third place, by the response of the pupils. The alert teacher watches carefully the reaction of the members of the group. Through weekly association with the pupil the teacher may discover the kind of leadership to which they respond most enthusiastically. Some groups may manifest more interest in discussion; others will respond more quickly to manual activity; and still others may like to look upon topics and report their findings to the class. Many teachers doubtless are conscious that their pupils show no marked response of any kind; they are just indifferent to what goes on. Of course this is a sure sign that whatever method is being used is not effective. It is failing utterly to create conditions under which pupils grow. An earnest search should be made to discover that teaching procedure which stimulates pupil interest, arouses pupil activity, and brings about achievement of some sort. The alert teacher will learn how to size up the situation and determine whether the method being used is effective and what changes should be made.

Is Your Teaching Creative?

A very important factor in determining what is the "best" teaching method is the question, does it bring about creative learning on the part of the pupils? The term "creative" is one quite in vogue in educational circles today, yet it carries a very valuable conception of teaching. It suggests that the primary concern in teaching is what happens to the pupil. Is his mind active? Is his character being affected? Is his religious experience expanding? Are desirable attitudes being formed in his life? Are Christian ideals commanding his loyalty? Are useful habits being built into his daily living? Only as these questions can be answered in the affirmative can teaching be said to be creative.

Creative teaching is thought of in contrast to that which is concerned with memory knowledge of materials and passive reception of "the truth," whatever its particular form. It distinguishes the kind of teaching in which the teacher does most of the thinking and talking from that in which the pupil is the center of interest and the main actor. It calls for a maximum of pupil activity and abundant opportunity for the pupil to use his imagination, to think his own thoughts, to draw his own inferences and to form his own judgments on the basis of the facts presented. A group of high school boys had sat patiently through a long statement on the part of their leader regarding what it means to be a Christian. One of the boys broke into the

teacher's discussion by saying, "But Mr. H——, we'd like a chance to state what we think about the question." The expression on the teacher's face indicated that he had not thought of the boys having ideas that might be worth considering.

Perhaps the most distinguishing characteristic of creative teaching is the enlistment of the total personality of the pupils. Nothing short of this constitutes genuine Christian education. The same requirement is made of the teacher also. He must throw himself whole-heartedly into the task of understanding and interpreting the Christian way of life. In this he has an example in the great Teacher. Jesus was "dead in earnest" in everything he did in attempting to reveal his conception of God and the "Way" of life. There can be no insincerity, hypocrisy, or half-heartedness on the part of the teacher of the Christian life. The teacher must feel and live that which he teaches.

This sharing on the part of the more mature and experienced with those less mature has already bee referred to as the essence of religious nurture. It w this sharing of his thoughts and feelings, his hopes an purposes, his problems and temptations that constitute the great school which Jesus provided for his imm diate followers. This was his method of teaching. was creative. Without underestimating the importanc of Jesus' talks and sermons, it is safe to say tha the twelve ordinary, provincial, religious-inexperienced and frequently self-centered men were transformed int soul-winning, kingdom-building, death-defying apostle by their personal contacts with their matchless leade Whatever method of group leadership will provide th maximum opportunity to stimulate an adventurous att tude toward life, to make the business of "learnin religion" mean learning to live life abundantly an effectively, and to encourage pupils to express the fines within them, such teaching method is "creative" and i "the best."

The Question-Box

Conducted by Mary M. Chalmers

The Large Class

QUESTION: *I am a teacher of a class of women, numbering one hundred, with an average attendance of eighty. I went to a church school workers' conference the other day and the leader asserted that the large adult class is a deteriment to the church and a hindrance to the development of an educational program. Several pastors spoke along the same line, my own among them. It may perhaps be true of some classes, but it certainly is not of mine. Women have told me that they get more Bible in one Sunday in my class than in a whole month in the church services. Do we not, then, help rather than hinder the educational program? The only Christian Americanization work done by our church is carried on by a band of women of my class. Last Sunday fifteen were baptized, and twelve of them came out of my class. Who says we are a detriment to the church? When I think of the women our class brings in, of the calling we do, of the money we raise, of the prayer-meetings we hold, I fail to see how any except a jealous person could speak so disparagingly of the large class.*

ANSWER: The teacher of a class of one hundred who is able to interest them so that she has eighty per cent. in regular attendance, and to inspire them so that they are carrying on effective evangelistic and missionary work, must be a person of ability and consecration. She is making a definite contribution to the church and the kingdom of God. Two questions must, however, be faced: The first, What is the harm such a class work to the church and the educational program? The sec ond, Could the same amount of good be accomplished in any better way? There may be a difference of opin ion on these two scores. You cite the fact that mem bers of the class are comparing your class session with the preaching services conducted by the pastor. Thi means that in your church two loyalties are being devel oped—one centering around you, the other around the pastor. Is this helpful to the harmony of the church Does it make the leadership of the pastor easier, o more difficult? Are there any women who are absent ing themselves from the church service and attending the class instead?

A school is a place to study. Do you lead a study group, or do you preach a sermon, deliver a lecture every Sunday? Just what did those women mean by their remark about the Bible? Did they mean you quote more Scripture, make more cross-references than the pastor? You realize, if they do not, that with a good memory, a good lexicon, and some familiarity with the book, it is possible to weave Scripture passages into a thirty-minute talk; but that it is quite another matter to "rightly divide the word of truth." It may be that the pastor, like Philip the evangelist, is seeking to lead his people to understand what they read. Have you ever thought of what Philip said as they rode along that day? Was it prophecy, or Philip's testimony to the revelation of God that had come to his own soul through knowing Jesus, the fulfiller of prophecy, that

made the chariot-driver exclaim, "What doth hinder me to be baptized?" Did you answer those women so that they appreciate the difference between the task set you and that set your pastor, or do you accept their implied praise of you and criticism of him with a satisfied inner smile?

The church is set to do a tremendous missionary task. One phase of it is Christian Americanization; another White Cross work; another missionary education; another the raising of funds for the evangelization of the world and extension of the kingdom into every area of human endeavor. We have gone at it piecemeal. Some of us pushing one phase, some another. We are beginning to see that this is not a program for women only, or for one group of women or children. It is a task that should engage the entire church, and therefore be a carefully thought-out church program. If your class sets up its own independent program, however fine your plans, they are likely to hinder a church-wide program and to that extent be a detriment to the church.

But here you are with your great ability to lead others and the proof of the rightness of your service in the results you have achieved. Would this be lost to the kingdom of God if you did not have this large class? You have trained women to sit passively by while you thrill them with your message. What would happen if you used your great ability to train ten teachers to lead your eighty women in a real study of the lesson for themselves? If you learned how to get them to do the studying, instead of doing it for them? What would happen to the evangelistic spirit of your church if you led ten groups to enlarge their borders, instead of the one group you now lead? What would happen to the effectiveness of the work of your pastor if you threw all your strength into building up the morning congregation, and took pains to exalt the church above any class in the school? What would happen to the missionary zeal and effectiveness of your church if you used your leadership ability to persuade all the men and women to study the church program in its entirety, and on the basis of such a study make a church plan that would include every one and every phase of the work?

As you think it over, can you not see why that leader said the large class is a detriment to a church and a hindrance to its educational program? Not because you have not done well, but because you can and will do much better the minute you become willing to say, should you regard that criticism: "I must decrease, but my Master's work must increase. Not my class, no matter how large or influential in its service to one group, but my church, in its larger service to all the men, women, and children it can reach. This is the task to which I dedicate any ability God has given me."

Your reaction from the criticism is natural but arises from lack of an understanding of the educational task of the church and the best methods for helping men and women grow.

If you are sincerely interested in this matter, I should like to recommend to you the following pamphlets and books: *The Educational Work of the Church* (10 cents); *How Can Our Church Become a School of Christian Living?* (15 cents); *Standard B of the Sunday Church School* (25 cents); *The Church and Church School* ($1.00); *The Church as a School* ($1.35); *Teaching for Christian Living* ($1.50).

Misinformation About Church Work

By Leslie E. Dunkin

The church and the Sunday school are living organizations today—and always will be. Yet there is no other movement more misrepresented and more misunderstood than their work. This is due to gross public ignorance. This ignorance prevails largely because of the neglect, or oversight, of the busy workers and leaders in these organizations. They have failed to spread the news.

The Rev. Irvin E. Deer, secretary of the Dayton, Ohio, Council of Churches, tells of an attempted interview with him by a reporter from a daily newspaper. A symposium was desired on the subject of why men do not go to church any more. Fortunately, the Rev. Mr. Deer had definite figures with which to back his statement that men *are* going to church these days. A count of the people in the different Dayton churches showed that something over 60,000 people were in the churches on a certain Sunday—an average, ordinary Sunday. Adding 19,975 for the total average attendance in the Sunday schools, and subtracting 9,975 for duplications—those attending two or more services—there was an attendance of over 70,000 people for the one day in the Dayton churches, the population of the city being around 160,000.

Not satisfied with this, the reporter was informed that a careful count had been made of the number attending the different theaters of the city on Sunday. The average is about 30,000; on an unusually good Sunday going to 35,000. The church attendance was at least twice that of the theaters. Also, in four years the city's population had increased eleven per cent., while the churches increased seventeen per cent.

The reporter found facts, but they were not what he wanted; so he left. Many Christian workers are aware definitely or vaguely of the true situation of the church and her activities. The trouble is that a large majority of church-members and a still larger proportion of people on the outside are grossly ignorant of this. The problem before the church and Sunday school leaders is to make known the true facts.

"Growing Persons" and the Three Score Clubs

By Arthur D. Gee

The phrase "growing persons" appears seven times on the cover page of the ADULT LEADER for February. Seven being a biblical number, and symbolizing completeness, one is urged to ask a question or two relative to these persons in whom our educators are so greatly interested.

Is the process of growing peculiar to a class? Do the members of the class ever cease to grow? If they do, what happens to them? Are they of a certain or an uncertain age? Do they grow younger? Can they —or anyone else—*grow* old? Very clearly has it been demonstrated that time does not age people.

A Chinese legend helps us out when it says that in heaven the angels grow younger year by year. For example, an angel twenty thousand years old is twenty times as young as the angel a thousand years old. If this sounds a bit confusing, charge it to paradoxical China.

Legends occasionally hit on profound truths, or make clear obvious facts. Consider as a case in point the juvenility of the new generations, each fresh arrival stepping forth as the best, because last and youngest of all the generations of men. Heredity is giving way to belief in life universal. Humanity is not aging for the grave and oblivion. It could not if it would, for "That which made us meant us to be mightier by and by," not to weaken to extinction.

Just about the time the phrase under discussion appeared on the cover of the LEADER my attention was drawn to the notice of a convention of Three Score Clubs. The two groupings caught my imagination. They fitted together in my mind as the fantastically joined sections of a jig-saw puzzle. Both had the same idea at their root, the idea of progress.

The Three Score Club movement originated in Miami, Fla., and was brought north in 1931. An advertisement that appeared in the *New York Times* is illuminative. It ran as follows:

"TO BANISH LONELINESS: A group of men and women over sixty years old have formed the Manhattan chapter of the Three Score Club, whose purpose is to banish loneliness."

Article II of the constitution of the Philadelphia club reads:

"The object of this club is to promote the acquaintance, sociability, health, comfort, happiness and usefulness of the members; to plan for their enjoyment in practical, appropriate and wholesome ways; and to do its bit in promoting laudable activities of the community. . .

"To stand for the general inclusive interests of aging people, the things which unite across the barriers of section, party, race, class, and sex; to seek the common welfare of humanity and to set an example of progressive thinking and kindl dealing."

A group that can formulate and propagate s modern a movement as the Three Score Club shoul prove widely receptive and qualify for full member ship in the "growing persons" class. It stresses notice, that people who have crossed the artificia dead-line of years are not thereby evicted from servic as religious and social effectives. Does the man wh has practised a craft for many years, until he ha mastered its technique and philosophy, value an motive, lose his place as a workman because he ha acquired such special knowledge and achieved suc high degree of skill?

"But people do grow old," someone insists, "an we do cease to grow."

What is meant by growing old? Is not the proces of aging the same at eighteen as at eighty? To age i to age at any age. Age in the calendar meaning o the term is not the same as age in the sense of de cadence. We have blundered fearfully in our blin following of the pilgrim theory of life; for it ha stamped upon mind and heart an error of errors that life descends to the blankness of oblivion—a vis ion from which youth flees as from a plague. Moses did not go down to the Jordan Valley to die, neither did the death and ascension of Jesus take place in a valley. Both events took place on hilltops. Life does not terminate in the grave; to say so is to sin against the truth. We ought to banish the thought of death as the end of a weary slide downward. It is better to cry "Excelsior" than "Ichabod." I should prefer dying frozen on a snowy mountain peak than prostrate in a fever-laden valley.

What is the use of giving youth visions of ever-ascending slopes of success if we believe that beyond the farthest visible hill, that called "Three Score and Ten," there is a sickening decline? A decline attended by a weakening of the heart and nerves, with no gain to compensate for the losses suffered in winning to the rim of the ridge? Is it possible to think of anything more demoralizing than the idea that effort—all effort—must end in negation? Why hold before the young the prospect of old age as a dismal valley, full of dead hopes and frustrated loves, the nadir of despair, a valley shrouded in mist and gloom, and embittered by fretfulness?

Who can blame youth for despising and loathing Old Age, if visualized after that fashion—a fashion of paganism at its worst—decay, stumbling feet,

deadening brain, hardening arteries and shaky nerves? If we pass on this gross libel on life, this insult to God, we deserve to be despised and shelved. To those who believe in the valley delusion, Hood's question applies,

> Old and forsaken,
> Withered and shaken,
> What can an old man do but die?

But even those who have spent their years,

> Dropping buckets into empty wells,
> And growing old bringing nothing up,

may grow into beauty and learn the art of being useful, by creating within the ruins a character that shall do the amazing thing, reach the zenith of success by glorifying God in life and death.

I stood one early summer evening beside a tree in the garden of a suburban home. Beside me hung a relic of yesteryear, a leaf ruin, the picture of uselessness and failure. It dangled there as though waiting a thunder-storm to shake it loose and send it to its grave among other dead leaves. When very much to my surprise the thing began to move; uncertainly at the first, yet with a hint of purpose, of deliberateness of intention, the queer movement persisted. Something was happening. Then a miracle happened. The dead leaf, as I took it to be, cracked. The crack widened, and before me was the wonder of a large handsome moth working hard to free itself from its bondage to the past. It cared nothing for the sentimental value of its development period home. The moth wanted to be free, to fly abroad, to forget the waiting and uncertainty of the chrysalis stage, when lazy caterpillar was becoming a creature of the air. A few seconds were spent in drying the wings, the slender feet holding on until the wings were cleared of the marks of captivity. A trifle unsteadily, the new life flew across to a low bush, leaving its old shell forever.

We humans are living under the same law of development. We grow or decay—within. The condition of the body is sufficient concern, but first consideration must be given the soul. It is not more stately mansions we need, but a better class of tenants for the mansions God has loaned us for a space of time, and on terms we should carefully study. There is one important condition in particular attached to the lease we hold on life. It is no less than the requirement of God that we win or lose. We cannot expect to use our bodies until they wear out, and be happy in the meantime. The greater calamity is to pay so much attention to the body that we let the soul die, as the butterfly may die within the chrysalis. Gain the whole world and lose our own souls. After that, losing life will mean nothing to us. God expects us to grow; to grow to the limit of our capacity. To do this we shall need every moment of the time allotted us for the perfecting of our souls, after the pattern of him who was made perfect through suffering.

There is also the service side of life to be considered. It is conceivable that we shall grow tired of the years, as they come and go. Nevertheless, there is much for the old people to do. I cannot put this point half so well—and certainly not with the weight of experience behind it that he had—as did Luigi Cornaro, the famous centenarian of the fifteenth century. He was thinking of people of his day who had the usual contempt for old age:

> "Alas! they know not the value of ten years of healthy life in an age when a man may enjoy the full use of his reason and turn all his wisdom and experience to his own and the world's advantage. Let fools and villains undervalue life; the world would lose nothing by them, die when they will. But it is a loss indeed, when wise and good men drop into the grave. Ten years of life to men of that character might prove an inestimable blessing to their families and country."

In contrast with Signor Cornaro, who lived for the good of his family and country and found health and happiness in being wisely temperate in all things, is the throng of aging people who have no thought of service and whose spiritual life is shriveling to a mere existence. Obviously the method of artificially seeking youth that thereby old age may be deferred is not to be recommended; as the story of the legendary Hermippus shows. It is told of him that, "feeling the silver cord loosening, he cut himself clear from all companions of his own age and betook himself to the company of young men; mingling with them in their games and studies; and so lived to the age of one hundred and fifty-three." An example the Three Score Club members refuse to follow, believing that it is well and wise to associate with those of one's own age, whatever that age may be. If this Three Score Club movement can be widened to national dimensions we may expect to see the ranks of "growing persons" greatly augmented, and the fully matured assigned a place in the common life that shall be both honorable and useful.

The Radio

By Mary M. Chalmers

Parents are becoming increasingly aware of the menace to the morals of their children that is presented by the type of program which consists of realistic representations of mystery stories of crime. Said a father: "My eight-year-old comes in from play at half-past five to a series of lurid tales. He has tried to convince me that they are moral since the villain is always punished. He also argues that his mother and I have programs that suit us, for the rest of the evening, so it is only fair that he choose

what pleases him for the early evening." A listener submitted, "But can you not assert your authority and refuse to allow these programs to be turned on?" The answer was: "Yes, I could—and have him sneak off to the neighbors to listen. I have forbidden one broadcast and I hope to persuade him to give up some of the others; but we may decide to take the radio out altogether."

A listener to this conversation said that a group of boys, ranging from six to nine years of age, in her neighborhood, were modeling all their play and conversation upon the gangster stories they listen to over the radio. Mothers have been missing money from their purses, children's banks have been robbed, and the mothers have discovered that the only act these would-be gangsters acknowledge as a crime is that of telling on someone. At a recent gathering of parents several hundred voted that the greatest menaces to youthful morals in our day is the radio.

What can parents do? They must face the issue squarely, realizing that there is more serious poison in the excitement of the realistic presentation of gangster life than in the reading of a penny dreadful. They can refuse to use the radio themselves save for good music, clean fun and worth-while educational and religious programs. One of the important functions of the home is to teach children to discriminate between the good, the indifferent, and the bad. Parents can do one effective thing: send a letter or postal to the broadcasting station. The advertiser who pays for the time wants your patronage. He will be sensitive to your criticisms. You can warn the station that you will have to take out your radio. A shower of such postals will have results.

Overheard at the Washington Conference on Temperance and Prohibition, March 7, 1933:

"There are three people who make me tired—no, I'll say four. They are: (1) "The man who says the church has no business to mess in this liquor question. If such 'messing-in' isn't morals I don't know what is. (2) The Christian man who begins to soft-pedal and say we have made a mistake. (3) The politician who for the sake of votes forgets his religion and morals. (4) The newspaper editor who allows miserable little flings about prohibition."—*Dr. W. S. Abernethy.*

"I was asked by the wets of New York for suggestions seeking, for repeal, to put safeguards around the law. I wrote them my only suggestion was that they provide for 'drunkatoriums,' in which men would be confined until all danger of injury to themselves and others should be past and a blood test showed there was no trace at all of alcohol remainin in their systems."—*Mrs. D. L. Colvin.*

"Many ministers have only *complacement mi information* on this subject."—*Rev. Hugh Elme Brown.*

"The Eighteenth Amendment has helped my peop more than it has any other group."—*An Africa Methodist bishop.*

"We began the temperance movement as a mor reform. We must return to thinking of it in term of morality."—*Bishop Lester Smith.*

You Are the Church

You are the church. The bricks and mortar, th pews and altar, and all that goes to make the building are not the church. The church is You.

You are the church. Its strength and weakness a revealed in You. What You are, the church is.

You are the church. The power of its devotion t God, truth, and humanity is the measure of you devotion.

You are the church. The inspiration of its service is the test of your heart. Its stated hours of worshi are your obligation. If you fail here, to that exte your failure is written in the church.

You are the church. Its faith is You. Its worshi is expressed through You. Your place cannot be take by another.—*Reprinted from "The Church Digest."*

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—From a D. Appleton & Co., poster of Lewis Gibbs' "O the Hill." Used by permission.

A Jolly Journal. By Isabel Crawford. Flemin H. Revell Company. 165 pages. Price, $1.50.

Miss Crawford is witty and wise as well as des perately in earnest and unfaltering in her faith.

In this book she refers to her experiences, fro childhood, in such a jolly mood that readers will b

charmed and instructed. The journal of one of our Baptist women who has invested great ability, and a sincere devotion in Christian service for the red man.

THE BIBLE LOOKS YOU OVER. By Arthur Stevens Phelps. The Judson Press. Pages, xiv and 229. Price, $1.50.

In thirty-three delightful essays the author talks to us about many things, and makes us see our dear selves, our foibles and virtues, in the light of some of the less familiar characters and passages of Scripture. It is a sort of Christian philosophy of life, but far removed from the conventional, dry-as-dust religion and philosophy book. Doctor Phelps writes with all the distinction and charm of his brother, William Lyon. He amuses and sobers, preaches and entertains; popularizes his fine scholarship without cheapening it. At every turn he throws some new light on the Bible —and then on us!

CREATIVE EXPRESSION. The Development of Children in Art, Music, Literature, and Dramatics. Edited by Gertrude Hartman and Ann Shumaker. The John Day Company. 350 pages, plus 115 pages of illustrations. Price, $5.00.

This book contains more than fifty articles written by capable teachers of children in progressive schools and originally published in the magazine called *Progressive Education.* These men and women have secured excellent results in their development of the natural creative impulses of boys and girls. They vividly describe school life that is "free from arrogant authorities," where "teachers are guides, rather than instructors," watching the unfolding of personality "from dependent insecurity to independent power." Enterprising leaders of week-day and vacation church schools will find much in this book to inspire and help.

THE CONVERSION OF THE CHURCH. By Samuel M. Shoemaker, Jr. Fleming H. Revell Company. 125 pages. Price, $1.25.

Many of our readers will be glad to have this clear, concise statement of what the Oxford Group stands for from one who is a conspicuous exponent of the movement. The life wholly surrendered to the will of God—repentance, confession shared with others, submission to direct guidance by the Spirit, individual evangelism, personal counciling and cultivation of spiritual growth through group fellowships, would seem to be the major emphases. Even though one part with the group at many points, one must acknowledge the profound impression they are making, the great good they are doing, and welcome their contribution to that new church which the author visions on the way: "I believe it to be utterly impossible longer to hold back the tide of revival."

PLAYS. Dramatizations by Sixth-Grade Children. Same authors and publishers. 248 pages. Price, $2.25.

The plays in this book were an outgrowth of the study described in *Children and Architecture.* To week-day and vacation church school leaders a few of the values of the methods illustrated in these two books are: Encouragement to creative expression revealing the native interests and capabilities of the individual pupils; a widening background of knowledge related to the Bible, church history, and other religious heritages; rich opportunities for Christian social development as boys and girls work together under the guidance of Christian leaders, and the attendant growth in Christian character; opportunities to lead the boys and girls to definite commitment to Christian life-service

OUT OF MY LIFE AND THOUGHT. By Albert Schweitzer. Henry Holt & Co. 288 pages. Price, $2.50.

The greatest living authority upon the music of Bach, a master organist and a writer upon organ building; a theological professor, with many profound books to his credit; a writer with equal facility in French or German, Albert Schweitzer decided at thirty to become a missionary on the Congo. There followed years of necessary medical training, during which he did a prodigious amount of writing along theological, philosophical, and musical lines. The years of service in Africa were interrupted by the war, but were resumed following it. This volume is more concerned with a history of his thinking than with an account of his missionary activities. It would be difficult to find another man whose contributions to the world of thought in any way compare with Doctor Schweitzer's, who has so joyously given himself to the service of a primitive people. One sentence may suggest the author's religious point of view: "What Christianity needs is that it shall be filled to overflowing with the spirit of Jesus, and in the strength of that shall spiritualize itself into a living religion of inwardness and love, such as its destined purpose should make it."

WITHIN THE PALACE GATES. By Anna Pierpoint Siviter. W. A. Wilde Company. 310 pages. Price, $2.00.

This is a story of Nehemiah, the young Jewish general, who was cup-bearer to King Artaxerxes and later builder of the wall of Jerusalem. The scenes and events that took place in Ancient Susa, at the height of its glory, and in Judea over two thousand years ago, are pictured with historical accuracy. It is a fascinating tale of thrilling adventure and romance at a time when a nation came out of a great depression into prosperity and peace. It has fewer objectionable features than most Bible novels.

CHILDREN AND ARCHITECTURE. By Emily Ann Barnes and Bess M. Young. Bureau of Publications, Teachers' College, Columbia University for Lincoln School of Teachers' College. 353 pages. Price, $2.25.

A detailed account of a unit of study in architecture worked out by a sixth-grade group in Lincoln School of New York City.

SAINT PAUL. By Wilfred Knox. D. Appleton & Co. Price, $2.00.

This volume belongs to the new Appleton series of brief, popular biographies. Its author, Father Knox, an Anglo-Catholic, is regarded as an authority on the life of Paul. Nevertheless, he has here furnished an essay rather than a biography. The presentation is that of one who is at once a mystic and a rationalist, who substitutes his own impressions for the objective facts.

THE CHRIST OF THE MOUNT. By E. Stanley Jones. The Abingdon Press. 332 pages. Price, $1.50.

This book stimulates thought. It contains illustrative material of value to leaders of discussion groups interested in putting into practise in every-day living the teachings of Jesus as found in the Sermon on the Mount. Ministers, leaders of young people's groups, and teachers of classes of all ages will find life-enrichment and help in this exposition.

THREE DAYS OF GELLERT'S LIFE. By P. F. W. Oertel. Translated by C. A. Daniel. The Christopher Publishing House. 44 pages. Price, $1.25.

Christian Fuerchtegott Gellert was not only professor of philosophy at Leipzig University, but became famous as a writer of fables and hymns. This story about him and his beautiful trust in God's kindly providence has been widely circulated in Germany. Rev. Carl A. Daniel, of Chicago, one of our best-known German Baptist ministers, has performed a gracious service in giving it to English readers.

KAGAWA. By William Axling. Harper & Brothers. 202 pages. Price, $2.00.

No twentieth-century Christian can afford to be ignorant of the career and views of this remarkable Japanese Christian. He and Gandhi and Mussolini have been designated the three greatest personages of our time. This is the best, the standard book about Kagawa, and American Baptists should be proud of the fact that one of their own missionaries has written it. He has an intimate acquaintance with Kagawa, and his thirty years residence in Japan enables him properly to estimate the character and work of the man of whom he is telling. A considerable number of selections from Kagawa's books are given, translated by Doctor Axling.

WHEN YOU GROW UP TO VOTE. By Eleanor Roosevelt (Mrs. Franklin D. Roosevelt). Illustrations b Manning deV. Lee. Houghton Mifflin Company. 6 pages. Price, $1.50.

This book tells in simple language and attractiv pictures the story of United States Government begin ning with such well-known officials as policeman an fireman. The city, state, and national officers ar named and their duties described briefly in such a wa as to enlist the interest of junior readers in the proc esses of making laws, maintaining order, and payin the expenses of government.

HUMOR, OLD AND NEW

A LITTLE miss of four came tearfully to her mothe one morning with the complaint, "How can I butto my dress when the button is in the back, and I'm i the front?"

MRS. TOOTLE. "Boo, hoo! You don't love me now that I've grown fat!"

MR. TOOTLE. "Well, I promised for better or worse —not through thick and thin."

SAINT PETER. "How did you get here?"

LATE DECEASED. "Flu!"

TEACHER. "Methuselah was nine hundred years old."

BOBBY. "What became of all his birthday and Christmas presents?"

WHICH reminds me of the fellow who stood in front of a dental display window. "I think I'll get a pair like that," he mused.

"Hush," said his companion, "don't you know it's impolite to pick your teeth in public."

STONEWALL JACKSON SMITH was looking for work, and Mr. Jones was asking him the usual questions.

"What's your name?"

"Stonewall Jackson Smith, suh."

"How old are you?"

"Ah's twenty-seven years old, suh."

"Are you married?"

"No, suh. Dat scar heah on mah haid am whar a mule done kicked me."

Lesson Topics for August

August 6. RUTH. The Book of Ruth.
August 13. HANNAH. 1 Samuel 1, 2.
August 20. SAMUEL. 1 Samuel 3, 7, 12.
August 27. SAUL. 1 Samuel 9-11, 15.

INTERNATIONAL SUNDAY SCHOOL LESSONS IMPROVED UNIFORM SERIES

THIRD QUARTER, 1933: SOME EARLY LEADERS OF ISRAEL

(From Joshua to Solomon)

AIM: To lead the pupils to an understanding of the divine revelation made through the early leaders of Israel, so that they may see its value for themselves, and seek closer fellowship with God and more fruitful service in his kingdom.

LESSON I. JULY 2. THE SOURCE OF JOSHUA'S STRENGTH

Joshua, chapters 1-6, 23, 24. (Verses printed, 1: 1-9; 23: 1, 2, 14)

GENERAL THEME: JOSHUA

Prepared by MITCHELL BRONK, D. D.

Devotional Reading for the Opening Service: Psalm 119: 1-8

KEY VERSE: Be strong and of a good courage . . . for the Lord thy God is with thee whithersoever thou goest.—Joshua 1: 9

1: 1 Now after the death of Moses the servant of the LORD it came to pass, that the LORD spake unto Joshua the son of Nun, Moses' minister, saying,

2 Moses my servant is dead; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, even to the children of Israel.

3 Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses.

4 From the wilderness and this Lebanon even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea toward the going down of the sun, shall be your coast.

5 There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee.

6 Be strong and of a good courage: for unto this people shalt thou divide for an inheritance the land, which I sware unto their fathers to give them.

7 Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest.

8 This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success.

9 Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the LORD thy God is with thee whithersoever thou goest.

23: 1 And it came to pass a long time after that the LORD had given rest unto Israel from all their enemies round about, that Joshua waxed old and stricken in age.

2 And Joshua called for all Israel, and for their elders, and for their heads, and for their judges, and for their officers, and said unto them, I am old and stricken in age.

14 And, behold, this day I am going the way of all the earth: and ye know in all your hearts and in all your souls, that not one thing hath failed of all the good things which the LORD your God spake concerning you; all are come to pass unto you, and not one thing hath failed thereof.

A Bible Message for Every Day

Monday. Joshua Succeeds Moses. Joshua 1: 1-9. God is dependent upon us while we are alive—that should make us faithful; but he always has our successor ready at hand—that should keep us humble.

Tuesday. Joshua Enters Canaan. Joshua 4: 8-14. Too much importance cannot be placed upon memorials, of every sort. They keep God's teachings fresh in our minds, e. g., Baptism and the Lord's Supper.

Wednesday. Joshua's Vision. Joshua 5: 10-15. If we, like Joshua, have the will to do and dare, that same Captain of the Lord's host will be also with us, as we undertake the winning of our promised lands.

Thursday. Joshua's Obedience. Joshua 6: 1-11. It irks us to observe some of the little and seemingly unimportant things of morals and religion. But maybe God sees their importance as we do not.

Friday. Joshua Instructing the People. Joshua 8: 30-35. It was the same word of God through Moses that they had repeatedly heard. But that word and law are a new and needed gospel for any age.

Saturday. Joshua's Farewell Address. Joshua 23: 1-13. The aged are sometimes thought to be garrulously mentorial; yet are not those who have had much experience of life—and have profited by it—under obligation to pass it on to others in precept and warning?

Sunday. Obeying God's Law. Ps. 119: 1-8. How significant is the phrase "walk in the law of the Lord" ("they walk in his ways"). Active obedience. Not simply keeping out of temptation, but keeping true to God in temptation. Also, keeping on the move in his service. Remember, Satan and idle hands!

At the Threshold

That human nature is perdurable is a truism, but a fact overlooked by those who depreciate the study of Old Testament biography. They were of a far-off age and far-away land, but the passions that rocked those ancient Hebrews, the burdens that weighted them and the problems they confronted were, *mutatis mutandis,* little different from our own, and they met them, for victory or defeat, pretty much as we do.

There was this difference: They had a clearer vision of the Eternal God and therefore a deeper sense of his demanding holiness; of his justice; of the folly and danger of going contrawise to his laws and will. It follows that the study of their lives is, or should be, eminently profitable. Each one of the dozen characters whom we are to take up in this quarter can pass on to us valuable lessons in how successfully to live the good life, of inspiration and warning—if only we are willing to see those lessons and not merely follow again the romantic and the tragic of their histories. We are to let them come to life not alone for their story, fascinating as it may be, but for our moral profit and Christian edification. They can teach us "a thing or two." It is folly not to profit from their experiences.

It may be assumed that Jesus, especially in his boyhood and youth, delighted to hear and read the life-stories of the great worthies of his nation. Will one of his admirations not have been for the splendid character whose name was also his? We like to think so.

The Lesson Before Us

I. The Book of Joshua

The Book of Joshua was placed by later Jewish scholars as the first of the four "former prophets"—with Judges, Samuel, and Kings. Yet it seems more properly to belong to the Pentateuch, as a continuation of the narrative of Deuteronomy.

II. Joshua

Joshua was Moses' "minister," "attendant" (Exod. 24:13). We first hear of him as leading a victorious attack upon the Amalekites at Sinai (Exod. 17:10ff.). He seems to have had charge of the tent of meeting (Exod. 33:11). He represented his clan, Ephraim, among the spies (Num. 13:8), joining with Caleb against the others in a favorable report.

The name Joshua means "Jehovah saves," or "the salvation of Jehovah." Its Greek equivalent is Jesus, and this name Joseph was directed to bestow upon Mary's Child (Matt. 1:21), for he also was destined to lead his people and be God's salvation. In Numbers 13:8 Joshua is called Hoshea, "salvation."

III. The Succession of Leadership

"Moses . . . dead; now therefore." The great leader has been properly mourned, for thirty days. It was time now for them to go on, to advance into the land promised. It would be a better way to honor Moses' memory: to fulfil his unrealized ambition for Israel. The lesson comes home to us in the death of every person who has played a large rôle in our lives; father or mother; from our mourning and the precious graves we are to go forward. Is not this the meaning of Jesus' strange saying, "Follow me; and leave the dead to bury their own dead"? The death of a loved one should neither paralyze nor detain from the duty that calls.

Moses seems not to have thought of Joshua as his successor. Perhaps intimacy had bred, not contempt, but underestimation. That often happens. Moses, looking for the right man, and praying God to point him out, overlooked the man right by his side. But God knows. His affairs can't be interrupted, and he always has his man ready. Joshua had already shown that he possessed many qualifications for leadership, but the important thing in God's sight was that he had "the spirit." (Cp. Deut. 34:9.)

Every truly great leader is concerned for the future of his cause or organization; wants it to go on and prosper after his death. No matter how important he knows himself to be for its interests, he feels that it is vastly larger than his service to it, and his fame. It is selfish and vainglorious for the leader to be regardful only of the success of his own administration. Jesus had the future of his kingdom ever in mind and upon his heart. It is pitiable to hear the retiring minister of a church say that he does not care who succeeds him, or how the work goes after he leaves.

IV. God Gives, Man Must Win

God gives them the land (ver. 2), has given it to them (ver. 3)—again its boundaries are defined—*but they must win it.* It is thus with nearly all God's good gifts. And it heightens their value to us, besides adding to the dignity of human life. Even the ultimate, heavenly Canaan must be conquered. Every Christian knows this only too well. But the winning of these promised lands is after all not so difficult, because we have the assurance of God's unfailing support, as it was guaranteed to Joshua.

And Joshua would always have before him the example of God's fidelity to Moses. The splendid promise has been made one of the great words of religion by its citation in Hebrews 13:5. Notice in verse 4 the geographical demarcation of the promised land. It was an extent of territory even greater than Solomon's kingdom. Israel never won, never entered into, her complete inheritance. Nor do we ever appropriate all God's promised gifts. The goal of God is always a "promised" land.

V. God's Marching Orders to Joshua

God always recognizes the importance of the leader: "thou shalt cause," lead, this people into the inheritance of Canaan. You are the man I have chosen; you have the promise of my support; now all you need to do is to be strong and brave. How essential this was is shown by the fact that the admonition is twice repeated.

Success was to be dependent upon observance of the law. Those injunctions of the book of the law, given through Moses, were not arbitrary, but wisely planned for the best conduct of life. Victory and success are never attained by the man who lives lawlessly, abnormally.

Joshua was constantly to remind Israel of the teachings of the law. "You shall never cease to have it on your lips" (ver. 8). If you know your Bible well, don't lock that knowledge up in your brain; send it forth by word of mouth for the advantage of those around you.

The kind of knowledge of God's word that Joshua was to possess and employ must be gained by deep study and meditation—"you must pore over it day and night" (Moffatt).

The last verse of our lesson passage has furnished the motif of that great hymn of Christian reassurance, "How Firm a Foundation, Ye Saints of the Lord." Observe the repetition of the words of exhortation. The Hebrew leader is reminded again and again that it was not his work, but God's, which he had been raised up to carry out. Compare Moses' words to Joshua, Deuteronomy 31:7, 8, again repeated in verse 23. Great words bear repetition.

VI. At the End of the Way

The three verses from chapter 23 (1, 2, 14) *that are added to the Scripture printed for our lesson are a fine epitome of Joshua's career.* He had gained for Israel "rest from all its enemies." Every promise made by the Eternal at the commencement of his leadership had been fulfilled, to him and to the nation.

He meets the leaders in a farewell convocation at Shechem (24:1). Concerned for the future, he makes them renew the Moab covenant. He sets up a stone pillar near the Shechem sanctuary as a perpetual reminder of this pledge to be true to their God (24:26, 27). Once more he cautions that following the ordinances of God means national prosperity; apostasy, disaster.

It was not long after this, evidently that his death took place. He was buried on his estate in the hill-country of Ephraim. "So runs the round and closes the record of every life." We may add of this life, "Servant of God, well done!"

The Lesson in Practice

There are people whom we like to tie ourselves up to. We feel safer in their company. Joshua's presence was ever the harbinger of divine favor. God was with the people, it seemed, because Joshua was with God.

Joshua's job was fully as difficult as Moses'. No great leadership is easy. If a thing is especially worth doing, it is likely to be accompanied by trials, discouragements and hardships.

Looking on the bright side and overlooking difficulties to see the benefits is one form of faith. The majority report of the spies made the hearts of the people to melt; Joshua and Caleb had noticed the riches of the land and were confident that if only they made themselves a delight unto Jehovah, it could be won, in spite of the sons of Anak, thick as grasshoppers (Num. 14:8; 13:33). Real faith always gives courage.

Joshua's faith, too, had backbone. He is desperately concerned that Israel shall not fail Jehovah, but in any case he is bound that he won't (Joshua 24:15). Is there enough of that kind of allegiance to Christ in the Christian church?

Joshua is one of the best examples in the Bible of the man who combines great reliance upon God with a deep conviction that God expects a man to do his share in every undertaking where the divine help is sought. The walls of Jericho wonderfully fell, but see how Joshua helped along the wonder! He had Paul's sense of God as his collaborator.

For Your Consideration

What words of Jesus' are a comment on Joshua 1:2?

What is one of the best tests of a minister's pastorate of a church?

Could Joshua have been the Exodus leader, or, vice versa, Moses the military leader of the Canaan conquest?

What points of similarity are there between the farewells of Moses and Joshua and Washington?

Illustrate the principle that success comes from obedience to law: moral laws; laws of society; physical laws; laws of the state.

To Illustrate

In a memorial address on W. T. Stead, Dr. John Clifford called attention to the fact that the favorite Bible passage of the great journalist and reformer was the first chapter of Joshua, with its divine assurance and exhortation to be brave.

TEACHERS' HELPS

In the Men's Class

Herbert W. Hansen, Scarsdale, N. Y.

The new leader. Moses, who had led the children of Israel to the borders of the promised land, was not to lead them into it. It seems to be a law of life that few creative men finish their tasks. They are very apt to have work planned ahead when they die. Men who write books frequently have their last work finished by someone else. Few men can cry as Christ did on the cross, "It is finished!"

Joshua, the new leader, had an advantage in carrying on Moses' work that few successors have. He had been intimately associated with Moses for forty long years. Soon after leaving Egypt Moses had entrusted to him the expedition against the Amalekites (Exod. 17:10). Someone has said that "Moses was such a great statesman that after he was taken away his work went on just the same." The secret of a continuing leadership and program lies with the leader who has sense enough to build younger men into his plan, who catch his spirit and carry on when he has gone.

One of the phases of our whole organization of life that should give us concern is that politically, economically, and every other way we seem to have built up a civilization that kills aggressive leadership. Too much heaven-sent leadership is killed in our machinery of boards and organizations. When England extended its franchise in the last century, John Stuart Mill asked, pathetically, how it was possible to produce great men in a country where the test of a great mind was agreement with the opinions of small minds. Again, we have too many little men who seem to have the illusion that they are great leaders. A humorous, healthy corrective is embodied in a story that David Starr Jordan used to tell:

"From the hot road where it came over the hill rose a cloud of dust and a dull roar. A farmer from his porch anxiously looked and listened. Soon a mob rushed by. Then, limping, panting, half-walking, half-running, and very tired came one lone man.

"'What's all the trouble, stranger?' said the farmer. 'Sit down, rest a spell, and have a glass of water. You'll never catch up with that crowd.'

"'No sir, I can't stop; I can't rest,' gasped the stranger. 'I must push on for I'm their leader.'"

A terrific task. Joshua was a leader in the making, and if men have resident within them the qualities of leadership there is nothing that will bring those qualities out like a staggering task. Joshua had the qualities of leadership and he certainly had a staggering task. But he met the challenge and safely led the children of Israel into the promised land.

It is interesting to speculate whether George Washington would have been the man he became if there had been no American Revolution. Abraham Lincoln was greatest of them all, but it was the staggering crisis of the Civil War that brought out Lincoln's greatness. Woodrow Wilson might have been a more or less ordinary college professor and college president and President of the Republic had it not been for the crisis of the World War. Herbert Hoover has been disciplined and all the qualities of his life brought to fruition by the major crises which have made him a leader.

Joshua's strength came from cooperation with his God. It is always thus. Wherever you see greatness in human nature coming to the surface, you see men reaching out for resources from "the Power not ourselves that makes for righteousness."

Joshua needed strength and God assured him again and again that his strength would be equal for his task. Men are often stronger than they think, and the reserves of God's strength are boundless. God knew there would be times when Joshua would need all the strength he could muster, but as his day was, so was his strength to be.

Joshua needed courage, and he was told not to be afraid or dismayed. Most people are the victims of fear. We are finding today that many people are sick because they are afraid. We cannot abolish fear entirely from life, but there are two ways of dealing with our fears. We can let them paralyze us or we can refuse to let them weaken us. Some of the world's finest work has been done by folk who were put on their mettle by the fears in the background of their lives. If you cannot conquer your fear, don't let it paralyze you, fight!

Joshua was a leader whose plans dovetailed into God's law. All human laws are not God's laws. We have good and bad laws. It was the leader's intention to build a nation in accordance with God's plans and purposes. No human leader has ever had a finer ideal than that.

Before My Class of Women

Mary M. Chalmers

We are to undertake during the next three months the study of eleven heroes of the Old Testament. The series will be interrupted to devote July 23 to a study of Isaiah's message on the sin of drunkenness. In preparation for that particular lesson the teacher would do well to send to the Social Education Department of The American Baptist Publication Society for the excellent free leaflets upon prohibition and the liquor problem. The members of the class may be asked to learn from neighbors and friends their experience with liquor and their present attitude toward it. This will give the class a picture of the local problem that is to be dealt with and will form a basis for comparison with what Isaiah has to say on the subject.

The four characters to be taken up during July—Joshua, Caleb, Deborah, and Gideon—belong near enough together historically so that one can make a general preliminary study of their background. This is necessary if we are to understand and be really helped by them. Character is wrought out as a human being uses all the physical and spiritual endowment he has received in the environment in which he finds himself. To appreciate the struggles and triumphs of his soul we need to know what he started with and amid what conditions he grew. For this reason I am suggesting that today's lesson be devoted to a general study of the narrative and the historical and geographical setting for these three men and this woman, and that next Sunday Joshua and Caleb be studied together.

The first thing to do is to read at one sitting in the Book of Joshua, chapters 1 to 11, 23 and 24, and in Judges, chapters 1 to 7. This will not take long. It is the only way you can get "the feel" of the troubled, active, primitive times out of which these characters loom. As you read, you will recall that this is the story of a people who one generation ago were led out of cruel slavery. The spirit of a slave is timid, the body of a slave weak; slaves have had no experience of leadership, no opportunity to learn how to act together. That generation has died; this new generation under the inspired leadership of Moses has learned to assert itself, to act independently, and when faced with danger to cooperate. The weakened bodies have been replaced with strong men reared to the wild open life of the desert. Instead of timid slaves to whom the known horrors of slavery are to be preferred to the unknown possibilities of adventure and conquest, there has grown up a rough, ambitious people, eager to better themselves. They want settled abodes; they look longingly across the Jordan to the country that since Abraham's day has been to them the land of promise.

One needs to use a map to get the setting of these lessons. Moses had

planned to travel directly north and begin immediately the conquest of Canaan. The people were not ready to follow him, so he turned eastward, and then northward. At the time of his death the tribes of Reuben and Gad and one-half of the tribe of Manasseh had settled permanently on the east bank of the Jordan, but all the others were living the tent-life of roving Bedawin. They moved about as the necessities of their flocks demanded. They await now a leader to move them on to better conditions. When Joshua summons them they are ready to pledge him support, as to Moses. We have in these chapters the call of Joshua, his summons of the people, the experience of the spies sent into Jericho, the passage of the Jordan, the consecration of the people, the impressive taking of Jericho, the defeat and subsequent victory at Ai, the treaty with Gibeon, the defeat of the allied forces of five kings, and the further battles of conquest.

The first impression one gets from this narrative is the ruthlessness of the warfare waged. Again and again such passages occur as, "and smote it with the edge of the sword, and all the souls that were therein" (Joshua 10:32). We who tremble at the sin of Herod, who slew all the children in Bethlehem, read without a quiver how the Israelites slew the inhabitants of Jericho, "both young and old" (Joshua 6:21). What makes the difference in our attitude? Is it the difference in the times? Is it a difference of motive?

Mathews in *Old Testament Life and Literature* says: "Military virtues and loyalties have ever been the disciplines that have paved the way to higher morals and religion." Will you agree with this statement? How does it fit in with Jesus' warning, "For all they that take the sword shall perish with the sword"? (Matt. 26:52.)

Again, one cannot fail to notice the apparent approval of deception, the low standards of family relationship, the mixture of faith and superstition. It may be you will be confused by the repetitions in the story as it proceeds, and by the claim on the one hand that Joshua had completed the conquest and the recital on the other of the nations still unsubdued.

These negative impressions, however, sink into insignificance before the gripping interest of the tale as it unfolds. For we realize that we are reading history through the eyes of one who views the movements of men as guided by One who has a great and ongoing plan. Their part in this plan was not understood by the people as a whole, but they did recognize their dependence on God; they acknowledged his leadership, they sought to know his will. This it is what makes their history worthy of study and their influence abiding. Hundreds of little warring tribes have wandered back and forth over the hills of Palestine; have had their heroes, their heartaches, their conquests, their defeats. No record of them remains. We would not linger over it if we had it. But the story of a people who are being led, step by step, into ever-fuller knowledge of God is a divine revelation of priceless value to every one of his children.

The period of the judges, or chieftains, is even less organized and more obscure than that of Joshua. Settled here and there among the hills or on the plains, there was scarcely any political unity among the Israelites. In consequence they soon became too weak to resist the oppression of their neighbors. But for this deeper sense of spiritual unity and common allegiance to the God of their fathers they would never have emerged as a nation.

Have we grown in conscious seeking for and acceptance of spiritual leadership?

There are many choice verses here that speak directly to one's heart; call attention to them; for instance, Joshua 9:14. How many times we are fooled because we listen to the flatterer, instead of taking counsel with God. You may want to ask the class to make some comparisons; e. g., the ruthlessness of Joshua's wars—the air-raids of 1914-1918; the League of Nations—the league of the five kings (Joshua 10:3). Have we some things that they did not? Had they something that we need today? Can we see, as we read, the majestic onward sweep of God's revelation of himself to man?

Crannellograms

Philip W. Crannell, D. D.

1. God needs second-raters as much as first-raters; more! 2. His greatest servants end; may there be others to succeed! 3. A great man's death challenges the smaller to go on. 4. Only obedient promptitude gives footing in the Promised Land. 5. When we go where God sends, every foot is ours—for his service. 6. God lays out our borders; great borders if we obey; scanty if not. 7. No man can stand before the man who stands with God. 8. Be faithful all your life; God is faithful all his. 9. He who inherits Moses' work inherits Moses' promises. 10. Only resolute manliness can inherit God's wartime promises. 11. Before, beneath, behind, the bravery that fights for God is the bravery to obey. 12. No victory for God's general who turns aside. 13. He only has *good* success who deals wisely; he alone deals wisely who studies the book and does the will. 14. Day-and-night study doing; day-and-night success. 15. Partial obedience means partial victory or complete defeat. 16. God has commanded; fear, dismay, discouragement, are disobedient unbelief. 17. Perfect recipe for perfect victory: "Jehovah is with thee." 18. Joshua never failed in obedience; Jehovah never failed in blessing. 19. God's every promise is worth par, when cashed by obedient, courageous faith.

The Lesson Lived

Susanna G. Fisher

Claim Spiritual Blessings

Every place that the sole of your foot shall tread upon, that have I given unto you (Joshua 1:3).

But though this was so, each square mile of it had to be claimed from the hand of the peoples that possessed it. "The sole of the foot" had to be put down to claim and take. The cities were theirs, but they must enter them; the houses which they had not built were theirs, but they must inhabit them. The corn-fields in the rich vales, and vineyards on the terraced slopes were theirs, but they must possess them. It is not difficult for us to realize these things, for spiritually we occupy a precisely similar position. God our Father hath blessed us with all spiritual blessings in Christ Jesus; but they are not ours to enjoy, until we have claimed and appropriated them by a living faith.—*F. B. Meyer.*

Forward

Arise, go over this Jordan (Joshua 1:2).

The supreme inquiry for each of us, when summoned to a new work, is—not whether we possess sufficient strength or qualification for it, but—if we have been called to it of God; and when that is so, there is no further cause for anxiety. If it is in his plan that we should march through a river, or attack a walled town, or turn to flight an army, we have simply to go forward. He will make the mountains a way. Rivers will dry up; walls will fall down; armies shall be scattered as snow in Salmon. There is no such thing as impossibility when God says, "Forward, soul!"—*F. B. Meyer.*

First Things First

Cleave unto the Lord (Joshua 23:8).

At the very end of the nave of Westminster Abbey there is a monument erected to a young philosopher and clergyman, who in his short space of life, which lasted only twenty-one years, made discoveries in science of a most surprising kind. His name was Jeremiah Horrox. There was one thing which he felt ever had a higher claim upon him even than science. It was to do his duty in the humble sphere in which he found himself; and when he was on the eve of watching the transit of the planet Venus across the sun, and was waiting with the utmost keenness of observation for this phenomenon, he put even all these thoughts aside, and went, on the Sunday on which the sight was to be observed, to perform his humble parish duty in the church where he was pastor. He mentions it in his journal in words which are now written over his monument: "Called aside to greater things, which ought not to be neglected for the sake of subordinate pursuits."—*Dean Stanley.*

Lesson II. July 9. CALEB'S CONFIDENCE IN GOD

Numbers 13; Joshua 14. (Verses printed, Joshua 14: 6-14)

General Theme: CALEB

Prepared by Mitchell Bronk, D. D.

Devotional Reading for the Opening Service: Psalm 121

KEY VERSE: Blessed is the man that maketh the Lord his trust.—Ps. 40: 4

6 Then the children of Judah came unto Joshua in Gilgal: and Caleb the son of Jephunneh the Kenezite said unto him, Thou knowest the thing that the Lord said unto Moses the man of God concerning me and thee in Kadesh-barnea.

7 Forty years old was I when Moses the servant of the Lord sent me from Kadesh-barnea to espy out the land; and I brought him word again as it was in mine heart.

8 Nevertheless my brethren that went up with me made the heart of the people melt: but I wholly followed the Lord my God.

9 And Moses sware on that day, saying, Surely the land whereon thy feet have trodden shall be thine inheritance, and thy children's for ever, because thou hast wholly followed the Lord my God.

10 And now, behold, the Lord hath kept me alive, as he said, these forty and five years, even since the Lord spake this word unto Moses, while the children of Israel wandered in the wilderness: and now, lo, I am this day fourscore and five years old.

11 As yet I am as strong this day as I was in the day that Moses sent me: as my strength was then, even so is my strength now, for war, both to go out, and to come in.

12 Now therefore give me this mountain, whereof the Lord spake in that day; for thou heardest in that day how the Anakims were there, and that the cities were great and fenced: if so be the Lord will be with me, then I shall be able to drive them out, as the Lord said.

13 And Joshua blessed him, and gave unto Caleb the son of Jephunneh Hebron for an inheritance.

14 Hebron therefore became the inheritance of Caleb the son of Jephunneh the Kenezite unto this day, because that he wholly followed the Lord God of Israel.

A Bible Message for Every Day

Monday. Caleb Exploring Canaan. Num. 13: 17-31. God had said, Forward, and I will be with you! The majority report advised retreat, evincing distrust of God. Caleb took God at his word.

Tuesday. Caleb's Faith and Courage. Num. 14: 1-10. The Anakim have represented to Bible readers all sorts of sin and evil. That we may have Caleb's courage to go out against it, relying as he did on the strength of the Lord!

Wednesday. God's Promise to Caleb. Deut. 1: 26-36. The richest blessings of life and eternity are beyond danger zones, and only for those who will venture—even the venture of faith.

Thursday. God's Promise Fulfilled. Joshua 14: 6-15. Hebron means "friendship." How many cities should we have if there was one for every time some promise of God had been fulfilled in our lives!

Friday. Confidence in Jehovah. Ps. 27: 1-14. To have light and strength (ver. 1), is not that almost enough? But Christ is the Light of Life, and the strength that he supplies is all-sufficient.

Saturday. Some Heroes of Faith. Heb. 11: 17-30. Notice that they were all men of action; did great things as well as believed that they could; served God as well as had faith in him.

Sunday. Jehovah Our Keeper. Psalm 121. These words have a peculiar preciousness because they come from such a remote past; reminding us that God is indeed the same yesterday, today, and forever.

At the Threshold

Hebron was of course an interesting place for a pious Israelite because of the cave of Machpelah, in which lay the bodies of the founders of the race. The finest grapes of Palestine grew on the slopes of its valley. It was the capital of the southern tribes till the storming of Jebus (Jerusalem) by David.

"There is nothing we admire more in military annals than a soldier volunteering for the most hazardous and difficult of posts. In the spiritual warfare, too, we do not want instances of the same spirit. . . A crowd of noble names comes to our recollection—Judson and Morrison, Paton and Hannington and Mackay—men for whom even (their) Anakim had no terrors, but rather an attraction; but who, serving under another Joshua, differed from Caleb in this, that what they desired was not to destroy, but to conquer by love."—*Marcus Dods.*

One of Helen Keller's teachers claims that she is the happiest person in the world—because she has had so much to overcome, and has overcome so much. Phillips Brooks wrote: "Do not pray for easy lives; pray to be stronger men."

"I can do all things through Christ which strengtheneth me."—*Paul.*

The Lesson Before Us

I. Conquest and Apportionment

The fall of Jericho was followed by the defeat of Ai; subsequently retrieved. Then the great assembly at Ebal. There succeeded six years of conquest ("Joshua made war a long time with all those kings," Joshua 11: 18). The battles of Gibeon and Merom are representative of this warfare.

Much territory remained to be won (Joshua 13: 1), but the conquest had gone far enough so that a division might be made of the whole country. Chapter 13 treats of the assignment of the Trans-Jordan territory to Reuben, Gad and the half-tribe of Manasseh. Beginning with chapter 14 the allotment of Canaan to the remaining nine and a half tribes is detailed. This second part of the Book of Joshua, chapters 13-24, is a sort of geography of Canaan.

The division was made by casting lots —employed almost universally in antiquity. It seemed to them entirely fair. Because man has nothing to do with the result they could more easily regard the choice as God's (Prov. 16: 33).

II. Caleb

From the incident of the twelve spies we already know that he was a man of exceptional courage, faith, and hopefulness (Numbers 13). These traits are strongly brought out in our lesson. In the allotment to Judah—his tribe—Caleb claims a particular share.

The promise of Moses, to which Caleb refers in verse 9, has not heretofore been mentioned; but the speaker assumes —"Thou knowest"—that Joshua heard and remembered it, in connection with the more general promise that they two, alone of the Israelites of that generation, should enter the promised land. To Caleb the spy, after the rocks of Sinai and the wilderness of the Negeb, Hebron had looked very attractive.

"Forty-five years seems a long time to believe, to journey, and to wait for a promised home. Thousands of men and women of this age of religious light grow weary of a few days of temptation or a few years of trial, and forget God and his promises. It is those who faint not that reap" (*Arnold's Commentary*). Any man who claims for himself all that God promises him in his work will get an enormous portion (Eph. 1: 3; Rom. 8: 17).

III. Caleb's Choice

Now the whole land was open before them, and Caleb, as prince of his clan, might have taken his pick of desirable grazing lands or fertile valley fields; his insistence upon Moses' promise strikes us, therefore, as rather surprising. The Hebron country was hilly, rocky, and exposed to chilly winds. The town itself is more than 3,000 feet above sea-level. Hebron was, besides, still unconquered, and was held by a warlike, giant race, the Anakim, or "long-necks."

But all these things made Hebron only the more attractive to Caleb. He was not looking for an "easy job," for a "soft snap." Hardness, difficulty, danger, appealed to him. He was true to his character of Caleb the spy, the fearless, the hopeful. His choice, "Now therefore give me this hill-country," has become proverbial. Why has Jehovah preserved me strong and vigorous, but that even though I be an old man I should keep on fighting and working?

We wonder if the story of Lot's choice, of rich valley lands and easy livelihood, that brought, however, moral degeneration, was running through his mind. When Hebron as Caleb's inheritance is referred to of course more than the city itself is meant. In antiquity every town included in its rule the district in which it was located.

Caleb's choice and words must have delighted his confrère, the other old stout-heart, Joshua; and gladly he granted him his wish, with an added blessing. Caleb knows that he will have Jehovah's help in possessing himself of his inheritance. His "may be" (ver. 13b) betrays no distrust. Hebron is one of the eternal cities, today millenniums old; next to Jerusalem the most famous town in Palestine; and we must always associate Hebron with Caleb—"because he wholly followed Jehovah, the God of Israel."

The Lesson in Practice

The lesson of "Caleb's Choice" should mean the toning-up of our ease-seeking, difficulty-avoiding natures and Christian lives.

The big jobs of Christian service will never get themselves done until we have more people in our churches of Caleb's temper; to whom the difficulties of that service do not appear insurmountable, any more than the winning of Canaan did to Joshua and Caleb, and who gladly seek the laborious, rather than the easy tasks.

In a certain sense Hebron is typical of Judea as a whole, and we can never forget what the hill-countries of Judea, Greece, and Switzerland signify to the world. The proverb runs, "through difficulties to the stars."

"A faithful, active, clean life will be a long life, unless God has other plans for it. The man who would at his or any age undertake such a task was indeed worthy to be one of just two million to enter Canaan" (Crannell).

For Your Consideration

What is the difference between reporting a thing as it is in your heart, and reporting it as you see it?

What will be our attitude toward our difficulties and dangers if we "wholly follow Jehovah" our God?

Why is it wrong to let the promises rightfully made to us go unfulfilled?

Do you think that a hopeful and courageous spirit, like Caleb's, conduces to long life and vigorous old age? And why?

Suggest some of the hard tasks of Christ's kingdom that are today being shunned—and willingly undertaken.

What famous saying of Paul's would apply to this lesson?

TEACHERS' HELPS

In the Men's Class

Herbert W. Hansen, Scarsdale, N. Y.

Men who can. The men who can do things are always in the minority. This is not to say that minorities are always right, for they are not; they are frequently wrong. But men of genuine ability are ever few, and the majority is always sure of what it cannot do. Frequently we do not attempt big enough tasks because we lack the confidence of men like Joshua and Caleb. Does confidence in God make you feel more sure of yourself? Have you ever been tempted to attempt some glorious and big thing because you thought it was the kind of thing God would want done? Were the majority against you because they felt it couldn't be done?

Twelve spies were sent out by Moses to look over the promised land. Ten of them were frightened by its giants and walled cities. Only Joshua and Caleb thought it could be taken easily. The ten said they felt like grasshoppers, compared with the giant sons of Anak. Some of us sometimes feel bigger than we are. This is no plea for smugness, for if Christianity suffers from one particular evil today, it is that. But sometimes we let our fears get the better of us and paralyze us. This was clearly the case here, for later the wanderers did conquer Canaan.

It is interesting to notice that the spies were frightened by bigness. It was the giants and great walled cities that paralyzed them. Why is it that bigness has a tendency to overawe us? Joshua, Caleb, Jesus, and other great souls refused to be overawed by size or bulk. Size is no substitute for quality, in any realm. Caleb was able to drive out the giants, not because he was bigger than they, for he wasn't; but he was better and stronger.

Isn't it about time that we stop worshiping bigness and begin to ask some questions about quality?

Strong old men. Caleb was forty years of age when he was sent out as a spy by Moses. We have been thinking much about the forties in a man's life these last few years, because when industry was running full tilt so many men lost their positions in middle life. We were told in magazine articles and newspapers that industries were wearing out men before they reached fifty, only to replace them with young men. It is not easy for clergymen past the forties to get called to a church. But here is Caleb at eighty-five asserting that he is as strong and able as he was at forty. We find him pleading with Joshua to be allowed to go out and conquer the mountain which had been promised him. The later years of a man's life ought to be the best. To see that they are he must not dissipate in his young manhood. He must not let the strain and stress of modern civilization wear him down. Above all he must keep young in spirit by trying to keep an open mind. A man at sixty, with a fine mind, youthfulness of spirit, and a good body, has twenty more years of experience than the man of forty.

A fight with giants. Before Caleb could enjoy his mountain he had to rid it of some giants who dwelt in it. Goliath was one of the Anakim, and the Old Testament tells us he was nine feet nine inches tall. The bedstead of another giant was over thirteen feet long. In the days when men fought with clubs and spears, these fellows were to be feared!

Caleb had confidence that God would help him in this fight, and we are told in Joshua 15:14 that he drove out of Hebron the three leading giants. Some think this means that he drove out three tribes of giants, of whom these three were chiefs.

Name some of the giants that menace our lives today and that must be driven out of our land if we are to live happily. Do these modern challenging tasks seem impossible?

Before My Class of Women

Mary M. Chalmers

Having studied their background we are better able to appreciate these two men; their need of courage, initiative, and firmness; can understand how far ahead of their times they were in their loyalty to one God, in their faith in his immediate presence, and in his willingness to guide and bless them if they obeyed. We realize that we cannot expect from them ideas of God that have only come to us through the revelation of Christ Jesus.

To get a picture of Joshua in my own mind I have reread all the passages relating to him, beginning with Exodus 17:9, and following this with 17:14; 24:13; 33:11; Numbers 27:8; Deuteronomy 1:38; 34:9; Joshua 1 to 12, 23, 24. As I read I noted what seemed to me significant touches that helped me to picture this man. Now with the list before me I go back to gather up my impressions. Every teacher should do this for herself. Doing so she will be impressed with something that may have

escaped another searcher, but the real purpose of such a study is to bring alive in one's consciousness the man, Joshua, in his strength and weakness, that one's own soul may profit by his experiences.

These are the things that impressed me:

1. *Joshua followed a leader.* As a young fellow he took the greatest man he knew as his model. He became the servant, or as Moffatt translates it, "the attendant" of Moses (Exod. 24:13). When he assumed the leadership he tried to carry out Moses' orders in everything (Joshua 1:7; 11:15; 23:6). We all acknowledge that other people influence us. Do we consciously set out to pattern our lives after the best person we can discover? Faced with entirely new conditions, Joshua felt the need of something fundamental to which he could anchor the people. He found this in the commands given through Moses. Confronted with the daily problems of command over a great host of people, he needed the wisdom of another's experience, and turned again and again to the advice Moses had given him.

2. *Joshua acted on his own initiative.* While he leaned so hard upon his great leader, he gave evidence of ability to act upon his own initiative. He led the army against the Amalekites while Moses prayed for his success (Exod. 17:10); he joined Caleb in urging the advance into Canaan (Num. 14:6). Becoming leader at Moses' death, he made immediate preparation to cross the Jordan and enter upon the campaign of conquest (Joshua 1:1).

Mothers and teachers fall into one of three classes. There are those who say that every child must discover God for himself; must find out what is right and wrong for his own life; must not be hampered by history or the experience of his elders. Those who hold this view deny that the principle of growth runs through life. They are eager to give their children the full benefit of science and the experience of the race in every sphere but that of morals and religion. There are others who say to the child: "Thus it is written"; "My mother taught me to do this"; "Say that, go here, stay away from there." They are bound by the past. A conscientious mother remarked: "I have tried to bring my children up in every detail as my mother trained me. She thought it wrong to drink soft drinks, so I have never allowed my children to go to a soda-fountain." There is a third and growing class who gladly recognize the value of their heritage, and build upon it as Joshua tried to do. But they see clearly that they face a different world from their parents and that the children they are guiding must in turn face a new world, with new problems. Strength for the new task will come, as Joshua's did, from a youth spent in contact with great souls, an anchorage in eternal truths and a courage to act for oneself.

3. *Joshua sought a personal experience of God.* This is the characteristic that most impresses me. He was not satisfied to have Moses speak to God for him, he sought God for himself. As young attendant upon Moses, it was his rare privilege to accompany him to the tabernacle when God talked, "as a man speaketh unto a friend," and it is recorded that when Moses returned to the camp the young man "departed not out of the tabernacle" (Exod. 33:11). Step by step of his difficult way, as commander of an invading host, he sought for guidance. Was it William Carey who said that the busier he became the more he realized the absolute need for the Morning Watch, the time of quiet when God could speak to his soul? Would it change the spirit of your day if you went over its program first alone with God? S. M. Shoemaker, in *The Conversion of the Church,* says, "Jesus did not let men rest content with memories." He promised the guidance of the Holy Spirit.

4. *Joshua needed encouragement.* It is always a comfort to know that strong characters have their weak spots. From the frequent repetition of the injunction to be "firm and strong," would it not be fair to infer that this was a point at which Joshua was fearful lest he might fail in his leadership? He had leaned on Moses; now he must depend upon himself. God admonishes him to be strong; the Reubenites and Gadites promise to help him, but enjoin him to be strong and of good courage. The prayer for strength and courage was answered. The promise to supply his need fulfilled. He faced his weakness and so could be given strength to conquer it. He did not say, "I get my timidity from my mother; I shall always be afraid." Or, "I inherit my temper from my father; it will always be my undoing."

5. *He went on when his friend had left him.* The testing time for Joshua came at the death of Moses. Again and again a church has had for years a beloved pastor. He dies; a young man is called to the pastorate. He finds a people with their faces turned to the past. He suffers constantly by comparison. No forward step is possible. The memory of departed greatness overshadows the present. How often women are called upon to take up life alone because the loved one on whom they leaned has gone on ahead. There is ever present the temptation to live in the past, to fail to ask for faith and courage to push on. Joshua honored the memory of Moses by building on the foundation Moses had laid; by using all the experience and wisdom he had gained from him. Parents and teachers must learn to rejoice when the children they are leading honor them by leaving them to push on to larger and better service.

6. *Caleb.* The references to Caleb which bring out his character in sharpest relief are to be found in Numbers 13:30; 14:24, and Joshua 14:6-15. His outstanding characteristic, as revealed in these two instances, is aggressive courage.

Joshua and Caleb have much in common. They belong to the same period; they both lived in a time that called for men of valor; they both had courage; but Joshua's was the courage of conviction, of earnest, prayerful, determined exercise of faith; Caleb's of the aggressive, outspoken type. It was only after he had boldly championed the cause of God against his timid fellow spies that Joshua had the courage to stand beside him and face them all. Yet Caleb is not chosen to lead the people into Canaan. Why not?

7. *Fearless old age.* The other quality in Caleb that commends him to me is his unquenched spirit at eighty-five years of age. The world needs men and women of ripened experience with courage to adventure. The church needs such. Giants could not frighten Caleb from doing what he thought God asked of him. Women of the church, what do you say when a young pastor or a young group in the church want to launch out on a new plan? Do you shake your heads with, "For fifty years we have managed things in this church, but we never did it that way." Or do you say: "We stand behind you. Go ahead and try your plan. New days call for new ways. We are never too old to learn."

Crannellograms

Philip W. Crannell, D. D.

1. Caleb means "dog," or "canine madness." Whatever his first name was, his last was "Son of Battle." 2. Two winning life-slogans: "as it was in my heart"; "wholly followed Jehovah." 3. God needs third-raters as much as second-raters; more! 4. If Caleb was third-rater in ability, he was first-rater in faith, following, and fight. 5. Whatever a Kenizzite might be, he was a first-rate Israelite. We do not care what was his fishers' clan, is he himself a real American? 6. Kadesh-barnea: two against ten; two heroes against a coward mob! 7. Contagious cowardice: "made people melt"! 8. Two men alone lived through; Jehovah kept them alive; the rest not worth keeping. 9. Only Calebs are as strong at eighty-five as at forty. 10. Caleb was a sturdy scout at forty; a sturdy conqueror at eighty-five; continuity and expansion. 11. God knows how to keep his promises; Calebs know how to remember, claim, and take them. 12. What Moses swore, God ratifies. 13. Soft men seek soft snaps; do not always get them. Calebs seek hard jobs, and do. 14. Good fighting stirs a good fighter's blood. "Giants and great cities to conquer: Hurrah!" 15. Bless him! Let him have all the fighting he wants! 16. "It may be as Jehovah spake?" It will be! 17. Our wrestling is not against flesh and blood; albeit that fight is hard enough.

LESSON III. JULY 16. LEADERSHIP IN EMERGENCIES

Judges, chapters 4, 5. (Verses printed, 4: 4-10, 13-15; 5: 1-3)

GENERAL THEME: DEBORAH

Prepared by MITCHELL BRONK, D. D.

Devotional Reading for the Opening Service: Psalm 46: 1-3, 8-11

KEY VERSE: God is our refuge and strength, A very present help in trouble.—Ps. 46: 1

4: 4 And Deborah, a prophetess, the wife of Lapidoth, she judged Israel at that time.

5 And she dwelt under the palm tree of Deborah between Ramah and Bethel in mount Ephraim: and the children of Israel came up to her for judgment.

6 And she sent and called Barak the son of Abinoam out of Kedesh-naphtali, and said unto him, Hath not the LORD God of Israel commanded, saying, Go and draw toward mount Tabor, and take with thee ten thousand men of the children of Naphtali and of the children of Zebulun?

7 And I will draw unto thee to the river Kishon Sisera, the captain of Jabin's army, with his chariots and his multitude; and I will deliver him into thine hand.

8 And Barak said unto her, If thou wilt go with me, then I will go: but if thou wilt not go with me, then I will not go.

9 And she said, I will surely go with thee: notwithstanding the journey that thou takest shall not be for thine honour; for the LORD shall sell Sisera into the hand of a woman. And Deborah arose, and went with Barak to Kedesh.

10 And Barak called Zebulun and Naphtali to Kedesh; and he went up with ten thousand men at his feet: and Deborah went up with him.

13 And Sisera gathered together all his chariots, even nine hundred chariots of iron, and all the people that were with him, from Harosheth of the Gentiles unto the river of Kishon.

14 And Deborah said unto Barak, Up; for this is the day in which the LORD hath delivered Sisera into thine hand: is not the LORD gone out before thee? So Barak went down from mount Tabor, and ten thousand men after him.

15 And the LORD discomfited Sisera, and all his chariots, and all his host, with the edge of the sword before Barak; so that Sisera lighted down off his chariot, and fled away on his feet.

5: 1 Then sang Deborah and Barak the son of Abinoam on that day, saying,

2 Praise ye the LORD for the avenging of Israel, when the people willingly offered themselves.

3 Hear, O ye kings; give ear, O ye princes; I, even I, will sing unto the LORD; I will sing praise to the LORD God of Israel.

A Bible Message for Every Day

Monday. Deborah a Judge. Judg. 4: 1-5. How patient God was with sinful Israel, to send them such a splendid leader as Deborah in the face of their apostasy! He's like that.

Tuesday. Deborah as a Leader. Judg. 4: 6-10. Did not the force of her appeal lie in the fact that she was a woman of God (prophetess) and had the thorough backing of God?

Wednesday. Deborah as a General. Judg. 4: 11-16. An important part of your Christian duty is to communicate to the weak-kneed and faint-hearted something of your Christian faith and courage.

Thursday. Deborah's Song. Judg. 5: 1-11. Do we forget to ascribe our victories and successes to the Lord, as Deborah does in this song? (Ver. 5 and 13.)

Friday. A Woman of Courage. Esther 4: 9-17. Mordecai means, "God is independent of you; but still he has put you here for just this glorious service." How often that is true of you or me! That we may be as true to our summons to duty as Esther was!

Saturday. Esther Saves Her People. Esther 8: 1-8. It seems that no man could have done what this woman did. So God has his tasks which are peculiarly women's. If you are a woman, don't shun them.

Sunday. Jehovah Our Strength. Ps. 46: 1-11. We could do so many useful things with Christ's help that we otherwise can't. It's a great pity then that we so neglect and despise his power and resources, that might be ours.

At the Threshold

"*There now arises in Israel a prophetess,* one of those rare women whose souls burn with enthusiasm and holy purpose when the hearts of men are abject and despondent. . . Her soul went forth to her people, and their sad state moved her to something more than a woman's grief and rebellion."—*R. A. Watson.*

"*Hers was a heroic personality,* but she was strengthened for her tasks by her great faith in God, and to God she gave the victory."—*Tarbell.*

"*The nation that sells itself to sin,* Jehovah sells to suffering.—With women *behind, with* and *in* great movements they will march.—Often it takes a woman to make men hear God's commands."—*P. W. Crannell.*

The Lesson Before Us

I. INTRODUCTORY

The settlement of the tribes in Canaan was not the matter of a mere crossing of the Jordan, or of a few campaigns under Joshua. The conquest lasted years; in some parts of the land was never entirely accomplished. At the period of our lesson (c. 1350 B. C.), a considerable number of Canaanitish cities and strongholds were holding out, making trouble for the Israelites: These Canaanites were a civilized, rather advanced people, skilled in the arts, especially the art of war.

We are fortunate in having a double account of this victory of Deborah and Barak: in prose here, and in the splendid Ode that follows (chap. 5). This Ode is one of the finest examples we have of ancient Hebrew poetry.

II. GEOGRAPHY

Hazor was in the Naphtali district, a few miles west of the Waters of Merom. It was the most important city in northern Palestine and is frequently mentioned in the Old Testament (Joshua 11; 1 Kings 9: 15).

Jabin is evidently a dynastic name (Joshua 11: 1). "King of Canaan" would mean, one of its kings; as the land was divided into many city states. Anyhow, this prince is a shadowy figure compared to his famous captain Sisera.

Harosheth was on the river Kishon, at the west end of the plain of Esdraelon. *Kedesh* (-Naphtali, or Kedesh "in Galilee," to distinguish it from other places of the same name) was north of Hazor. Its ruins are today interesting and much visited.

Mount Tabor is between Nazareth and the Lake. It has an altitude of 1,843 feet, and commands a fine view of the plain of Esdraelon. It was a common place of rendezvous for Jewish armies, even down into the Christian era. An unreliable tradition makes it the Mount of Transfiguration.

III. DEBORAH

Deborah (meaning "bee"—what fine names these Old Testament worthies have! Busy she was; yes; but could also sting!) is referred to as both prophetess and judge. The former term would mean that she was a woman inspired to declare the will of God; perhaps, also, that she was constantly stirring her people to a more vigorous life.

The judges, of the Book so-called, were leaders, who at times ruled, as, nominally, kings or dictators. Some of them, like Deborah, were merely influential people who assumed or were given a great deal of authority. While this usage of the word judge has no connection with the judiciary, Deborah did render many decisions in disputes and questions that were submitted to her. People from all over the land would come to her, and the palm-tree near which she lived or under which she held interviews became famous. It could not

have been far from the oak associated with an earlier Deborah (Gen. 35:8).

Not infrequently in desperate national straits, when men leaders failed "to show up," women have stepped into the breach, to shame, bestir, or lead her discouraged, shepherdless compatriots to action. We think of Veleda, who instigated Civilis to throw off the Roman yoke; of Jeanne d'Arc; of Charlotte Corday; Frances Willard; Evangeline Booth, and Jane Addams. Deborah is the more noteworthy because hers was an age when women lived in the background.

IV. The Battle

Conditions were desperate for the Israelites, and there seemed to be no one who cared. Until the prophetess-judge could stand it no longer. The word of God has come to her that Barak shall "get busy"—because he is as valiant a military man as they have. Many men have since been called by women of faith to their duty and great deeds. Deborah has strategy and campaign all ready for him.

The bulk of the army was recruited from Naphtali and Zebulun, though others joined in (5:14). All who cooperated are gratefully extolled in the Ode; some who didn't, cursed (5:23). Barak insisted upon Deborah's accompanying the army: that they might have her counsel and because they recognized that she was intensely a woman of God. In 4:14 we see her "in action." She assures Barak that victory is certain. The renown, however, was to be Sisera's —and hers.

"At his feet" (ver. 10), might be more clearly rendered, "following him." As the Kenites belonged in the far south, verse 11 is interjected to explain how one of them, Heber, chanced to be located here in the north.

In the Ode (5:12) Barak and the other captains and princes are represented as calling to Deborah to inspirit the army with her prophetic utterances (a battle-song?). The sudden rush of the Israelites down the hill threw the Canaanites into confusion and rendered their chariots useless. When God's very stars were in the descendent against them, what hope was there for Sisera's forces? (5:20.) Even "that ancient river," Kishon, was on the side of the Israelites (5:21).

V. Her Example

Deborah will ever be an example for womankind; her story a rebuke and challenge to those women who shut themselves into the narrow circle of self; who never let their sympathies range beyond their own family. The home is, to be sure, a large enough sphere for any woman; but she can be a most devoted housemother, and at the same time be interested in the welfare of a broader world. One's observation suggests that the two loyalties and the two ministries usually go together. Deborah boasts of the title "mother" (5:7).

"Motherhood" today includes not only the community, but the nation in its relation to all other nations. Woman's work does not end until "life is safe and beautiful for everybody's child" the world around. . . It seems peculiarly their mission to impress the world with such a longing for international peace as shall oblige the comparatively few in every nation who thrive upon the hope of war to give way to public opinion. (*The Lesson Round Table.*)

Plenty of evils come to mind—Sisera chariots—that await the arousement and attack of the women of our time; evils that threaten the moral health of society and the souls of the young and the old among us. War, alcohol, sexual vice, child labor, race hatred, and foul literature, for example, are still very much among us, and women have an even deeper concern than men in annihilating these curses: as Deborah and Barak did their enemy.

The Lesson in Practice

This lesson cannot be treated as it would have been a generation ago. Yet there are still a considerable number of men—and some women!—who think that women should keep in the background; anyhow, "out of politics."

Is not the proper way of determining Jesus' view to consider what he would regard as the right position, career, activities, for one of his women disciples in America in this twentieth century, not what they rightly were in Palestine two thousand years ago?

We are told that "in Christ there is neither male nor female." Doesn't this apply even to Christian service? Women are engaging professionally in all sorts of church and social relief work from which not so very long ago they were closely excluded. They are entering the ministry, and some think that before long they will do so in large numbers. The idea that only men may perform certain religious offices, or engage in certain helpful ministries, for women, and children, is becoming antiquated, and may be a tradition handed down from ages when women were mostly shut up, in a half-Oriental fashion, in the home.

What we know as "the Oriental life of woman" cannot prevail in a Christian civilization. Witness the change that foreign missionary work has brought about in non-Christian lands!

We must not lose sight of the fact, however, that there are important differences between the two sexes that the church must regard. In religious education, for example, we constantly reckon with them. While spurred to be an active fighter for righteousness and for Christ, wherever her influence can reach, she should also be reminded of her gentler mission, of the things that she alone, and no man, can do; her peculiar sphere, which Christ gave her the power of enlarging and beautifying, almost without limit.

While the Bible, written by men, touches rather lightly upon the life of woman, it has a number of good and bad female characters whom the women of any age may use as examples and warnings. Christian mothers and wives have meant too much to Christians through the centuries that Christianity can afford to have them lose any slightest bit of their sanctifying influence.

To Ask and to Answer

What "judges" of this period of Israelitish history does the Book of Judges mention?

Do women make better fighters in the army of the Lord—the work of Christ's kingdom—than men?

In what causes are they especially serviceable; likely to be more so than men?

Is a woman ever in duty bound to sacrifice (neglect?) her home for the sake of some great moral or religious work to which she seems to be called?

Name some of the outstanding women of Christian history. Of American Christianity. Of your own denomination.

TEACHERS' HELPS

In the Men's Class

Herbert W. Hansen, Scarsdale, N. Y.

Women leaders. Progress is the work of God and men. God raises up leaders to work with him in every great emergency. He is no respecter of persons, and he does not seem to favor the masculine sex. Even in times when "women's rights" were never heard of, women often came into positions of leadership and wielded vast influence. It was a Queen of Sheba, not a King of Sheba, whose influence compared with Solomon's. Deborah was used of God for the glory of her nation. England remembers Queens Elizabeth and Victoria. France had her Joan of Arc.

Today women have taken their place on an equality with men in the work and concerns of the world. We may as well acknowledge it—women now have opportunities for leadership such as they have never possessed before in the history of the world. Where formerly women worked through men, "as Deborah worked through Barak, and Victoria worked through Disraeli and Gladstone, more and more women are working through men and women. There is no field in life where women and their talents are not in the ascendency. Busi-

ness, politics, the arts, religion, industry, aviation, athletics, and every other area of activity that could be mentioned, now has its outstanding women.

Deborah's leadership in an emergency. Deborah must have been a forceful personality, for she was a judge in Israel in a primitive day when men of might were in the ascendency. The northern tribes of Israel had been oppressed by Jabin, who had nine hundred iron chariots and used them ruthlessly to oppress the Hebrews. Deborah went to the great warrior, Barak, and challenged him to put an end to this persecution. Her faith that God would give them the victory inspired his enthusiasm. But he would go only if she would go with him. This she did, and we all know the story of how an emergency and a worry was changed into a deliverance and a victory.

Men and women should work together more than they do. Most men are stronger physically than women, but many women are brainier than men. What we have been prone to call "the weaker sex" often have more endurance and perseverance than "their lords and masters." The day is gone in the life of the world when women were subservient to men. The great opportunity ahead, then, lies in the cooperation of the sexes.

Today's need. The Revised version of the Bible translates Judges 5:2:

For that the leaders took the lead in Israel,
For that the people offered themselves willingly,
Bless ye Jehovah!

Someone has said that no better text on leadership is to be found anywhere in the Bible. There are two sides to this question of leadership: You must have a leader, but you must also have followers. Cooperation is a needed virtue if we are to have progress. A business man recently said that if we had an economic leader with the ability to lead us out of this economic morass we are in, he would not be able to get a following. Let us never forget that Jesus was crucified by the very people who should have followed him gladly—the religious people of his day.

Israel went ahead in the ancient world because the leaders and followers cooperated. The world needs this lesson today.

Before My Class of Women

Mary M. Chalmers

In the valley between Bethel and Ramah lived the family of Lapidoth. His wife Deborah was an unusual woman, whose piety and wisdom became known far and wide. More and more as the years passed the people took to her their troubles. She prayed for them, advised with them, settled their quarrels, helped them out of trouble, interpreted God's purpose for them in large things and small. They trusted her, believed her inspired. Her indignation at the wrongs her people were suffering grew until she determined that something must be done. She did not pretend to be a warrior, had no intention of leading the host into battle, but she was nevertheless the real leader, and only because of their confidence in her was it possible to rally an army and to accomplish the overthrow of their enemies.

The fifth chapter of Judges rings with triumph. Ask the best reader you have in the class to be prepared to read the triumph song of Deborah (Judg. 5:1-31). This is thought to be fragments of the oldest Hebrew song that has been preserved. Note the ascription of praise to Jehovah, the generous appreciation of the help of those who responded to the call, the fierce denunciation of those who refused to help, the poetic description of Jael's bloody deed, the feminine touch of verses 28-30 as Deborah imagines Sisera's mother awaiting his return with the spoils of war.

How do you picture Deborah? It says she was a prophetess. She describes herself as a mother. I think of her as a large woman with a fine head set on a good pair of shoulders; as bearing suggested strength; and her face bespeaking inner peace. My picture is a combination of Joan of Arc and Jane Addams. What is yours?

Women have more opportunity for leadership today than in Deborah's time, and many women are ambitious to gain places of influence. Has Deborah any secrets of success that may be valuable and suggestive to us?

1. *A full life.* She accepted the responsibilities of her womanhood and gloried in them. She was content to be known as a wife and mother. The ambitious woman is often in such a hurry to acquire leadership that she shuns the riches of experience which would make her valuable to others.

2. *Influence acquired slowly.* Emerson said that a man's ambition should be to make a mouse-trap so good that the world would beat a pathway to his door to obtain one. This is exactly what Deborah did. No rushing off to start a new society, and hold a meeting, for her. She sat under the palm-tree nursing her babies, advising with her husband and neighbors as they dropped in, keeping her heart open Godward, and using what light and wisdom she had to help others solve their problems. This is the kind of leadership that counts. All over this land are to be found thin-faced, worried, wearied young women, trying everlastingly to catch up with their ambition for leadership. It will elude them in the end unless they are content to go calmly a step at a time. If they do this, recognition will come and the joy of service.

3. *A counselor.* We read a great deal today about "personal counseling." Pastors and social workers are admonished to study psychiatry and mental hygiene that they may be better fitted to help men and women meet their individual problems. Here was one who gained a place in all history through her ability to advise. Can we infer some of the qualities that made her neighbors seek her out? She calls herself a mother. Mothers are sympathetic. Children, big and little, turn to mother when they are hurt. Mothers are good listeners. Someone has said that many would-be counselors defeat their purpose by talking too much themselves. It should be easy for women to be good listeners. Good mothers forget themselves and think only of the children. This is a very important characteristic of a good adviser. As Deborah listened there was no thought of herself; she lost herself in the neighbors' feelings and perplexities. This left her free to listen and judge without bias. The best of mothers are not easily shocked, at least they keep their distress over the children's shortcomings to themselves. Mothers know that children are not perfect and that their failures must be dealt with gently and with understanding. People do not unburden their hearts to a person who readily condemns them. Good mothers are firm. They do not compromise with evil. The poorest advice you can give to a sin-sick soul is that he ignore his sin and try to cover it up.

4. *Trustworthy.* Good mothers can be trusted to keep their children's secrets. Deborah's reputation for trustworthiness rested partly upon her careful respect for the confidences given her. To this there was added a reputation for wise and right decisions. When new situations presented themselves she asked guidance and direction from God—so she became known as a prophetess.

5. *Prepared.* Thus she was made ready for the great emergency. Someone has said that the women of today have not as yet solved the problem of how to be leaders in affairs of the world and at the same time fully carry out their duties as wives and mothers. Has Deborah anything to teach us?

6. *A woman of her times.* We must not overlook the fact that Deborah belonged to her day and generation. Warfare is always brutal. Men cannot war without involving women and children equally with themselves in its consequences. We women as mothers and teachers have it in our power to determine whether our leadership is to be used like Deborah's to encourage our sons and husbands to fight, or whether we will sing a new song:

Lead away from strife,
Lead on to universal brotherhood!

Crannellograms

Philip W. Crannell, D. D.

1. God is more than refuge, he is strength, help, and victory. 2. God's by-and-bys become God's nows if we obey. 3. Deborah was a Bee, busy and

buzzy; to good purpose. 4. A woman judge was rare indeed; and this one was a rare judge indeed. 5. Some "Judges" were chiefly rude popular heroes; Deborah also really judged. 6. Deborah was the power beside the throne, because the power behind it. 7. Even Deborahs must get the aid of Baraks, and of Israel's men. 8. Woman's insight, feeling, conscience, prophetic outlook often (always?) see God's will before men do. 9. God has commanded long before men find it out. 10. God brings the combatants together to give his own the victory. 11. Courage craves company as much as misery loves it. 12. Yet our bravery ought to depend not on Deborah's presence, but on God's. 13. Barak had to take the third place in honor that day; woman first and second; often so. 14. Deborah gives Barak the signal to advance; she sees her God in front. 15. Sisera was fighting the stars; that is, the weather, in the hands of God. 16. When Kishon rises chariots are traps; and even flight on foot is vain. 17. Back of the leaders' leadership and people's loyalty is God's will and work. 18. Leaders are useful only when people follow. 19. The world still needs woman's mothering.

The Lesson Lived

Susanna G. Fisher

Jewish Women

The princes . . . were with Deborah (Judg. 5:15).

Some time ago, in an address, Rabbi Nathan Krass praised the part the women of Israel had taken in the race's history. And none too much! Any one who has eyes can see how tremendously influential the Jewish women are. They are not of the clinging vine type. Their husbands consult them, and have no slightest appearance of ordering them about. "Judaism," said the rabbi, "would have perished during the Middle Ages if it had not been for the women of the race who preserved its sentiment and its ideals." He mentioned "Leah, Rebecca, Sarah, and Rachel as the four great matriarchs; Deborah was a female Pershing or Foch."

Mothers of Men

A mother in Israel (Judg. 5:7).

The bravest battle that ever was fought!
Shall I tell you where and when?
On the maps of the world you will find it not—
'Twas fought by the mothers of men.

No marshaling troop, no bivouac song,
No banner to gleam and wave;
But, oh, these battles that last so long—
From babyhood to the grave.

Oh ye with banners and battle-shot,
And soldiers to shout and praise,
I tell you the kingliest victories fought
Are fought in these silent ways.

—*Joaquin Miller.*

Your Call

Is not the Lord gone out before thee? (Judg. 4:14.)

Two young girls were talking one day. "It is splendid of you, Elsie," said one, "to give so much time to teaching the tenement-house children. I never had any call to that kind of work."

"Any call?" Elsie's eyes were questioning.

"Yes, of course. I suppose you felt a special call to the work, didn't you?"

"I don't know. I don't think I ever thought of it just that way. I saw the need of something that I had time and strength to do; that was all. But wouldn't that be call enough?"

The need is the call. What plainer call could there be than a need that we can meet?

Lesson IV. July 23. EVILS WHICH MUST BE OVERCOME

Isa. 5:1-30. (Verses printed, 5:8-12, 18-24)

General Theme: ISAIAH DENOUNCES DRUNKENNESS AND OTHER SINS

[This lesson written by the Rev. John W. Elliott, Director of Social Education]

Devotional Reading for the Opening Service: Psalm 85:7-13

KEY VERSE: Righteousness exalteth a nation; but sin is a reproach to any people.—Prov. 14:34

8 Woe unto them that join house to house, that lay field to field, till there be no place, that they may be placed alone in the midst of the earth!

9 In mine ears said the Lord of hosts, Of a truth many houses shall be desolate, even great and fair, without inhabitant.

10 Yea, ten acres of vineyard shall yield one bath, and the seed of an homer shall yield an ephah.

11 Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them!

12 And the harp, and the viol, the tabret, and pipe, and wine, are in their feasts: but they regard not the work of the Lord, neither consider the operation of his hands.

18 Woe unto them that draw iniquity with cords of vanity, and sin as it were with a cart rope:

19 That say, Let him make speed, and hasten his work, that we may see it: and let the counsel of the Holy One of Israel draw nigh and come, that we may know it!

20 Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!

21 Woe unto them that are wise in their own eyes, and prudent in their own sight!

22 Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink:

23 Which justify the wicked for reward, and take away the righteousness of the righteous from him!

24 Therefore as the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be as rottenness, and their blossom shall go up as dust: because they have cast away the law of the Lord of hosts, and despised the word of the Holy One of Israel.

A Bible Message for Every Day

Monday. Drunkenness Denounced. Isa. 5:8-12. The leaders in Israel were denounced by Isaiah for neglecting their duties. The latter part of this passage shows the cause of much neglect. When a man becomes a victim of alcohol, he gives up everything for drink.

Tuesday. Woes of the Drunkard. Isa. 5:18-24. There are several stages of intoxication. The last has staggering and stupor as symptoms. In the first, which is not generally recognized as intoxication, the drinker loses self-criticism and judgment.

Wednesday. Drunkenness and Poverty. Prov. 23:19-26. A man who spends his wages for strong drink takes two steps toward poverty. The first step wastes on liquor the money which should go for clothes and food for his family; the second is the injury alcohol does to the system of the drinker, which lowers his ability to work and earn: "For the drunkard and the glutton shall come to poverty."

Thursday. Sobriety Enjoined. Titus 2:1-10. Paul told Titus the qualifications of a man suitable for leadership in a church. Why should not every man possess the same qualifications? Should a preacher be different from other men? It seems strange that men have to be urged to do the things which are profitable to them physically and spiritually.

Friday. Obeying the Law. 1 Peter 2:11-17. "By well-doing ye should put to silence the ignorance of foolish men." This program, suggested in this ancient passage of Scripture, could be profitably adopted by all church-members today. It is the life that counts above all else.

Saturday. Avoiding Evil Companions. 1 Cor. 5:9-13. Many evils grow out of association with others. We are influenced and in turn influence our companions. If we know that certain friends are strong enough to induce us

to do wrong, we should avoid their company as much as possible. Better still, we should become stronger in our convictions and conduct, and strive to lead others to do the right thing.

Sunday. Prayer for the Nation. Ps. 85:7-13. As the Psalmist prayed for himself, so he prayed for his nation. He did well, for man has long held two standards of conduct; one for himself and another for his nation. Will he ever learn that his nation must live according to moral standards—or suffer the consequences?

At the Threshold

Evils are everywhere. No person can escape the knowledge of this fact. But what is he going to do about the evils with which he comes in contact?

He can share in them. This is the easy way which leads to popularity in many groups. One can soothe his conscience by saying that mankind has always done those things which are evil, and that he can do no other than prolong the traditions. In this manner he can go with the crowd—and be happy in the going, regardless of the price he must pay subsequently.

He can stand aside. The man who does this feels that the evils of society are no concern of his, so long as he does not personally indulge in them. He stands by the side of the road and watches the marchers move along toward the inevitable goal. As long as he remains on holy ground and keeps his raiment spotless he feels no deep concern about evil and social wrongs.

He can attempt to correct some of the evils. In the lesson of today we find a great spokesman of God hurling himself against the evils of his day. Isaiah did not content himself with a denunciation of the sins of the days of the judges, nor did he spend all his time predicting future events and hoping for a better day. He raised his voice against the evils in his own nation, particularly against the leaders who under God were responsible for leading the people in the paths of righteousness and justice.

The Lesson Before Us

I. Great Possessions Are Not Enough
Isa. 5:8-10

The men whom the prophet warned in this section of his sermon were powerful and had large holdings. They were able to build fine houses. When their lots were not large enough they bought the adjacent lands and pushed out their boundaries. They had money and influence and could accomplish their desires and satisfy their whims. They were riding on the high wave of prosperity. But Isaiah said, "Of a truth many houses shall be desolate, even great and fair, without inhabitant." How the great leaders must have scorned the prophet!

The events of recent years have echoed the message of Isaiah. For many years we built houses and factories and large institutions and increased organizations without end. In these we put our trust. We talked about every family owning two automobiles. Single-car garages were to become inadequate. There would be chicken in every dinner-pail. Prosperity would last. No more would man feel the pinch of depression. Those dreams were as empty as the dreams of the men Isaiah denounced. For more than three years the world has suffered an unprecedented depression. Are we learning from the experiences of these days the truths the prophet tried to teach so long ago, or are we still counting on houses, and lands, and stocks and bonds, and super-corporations to save us?

II. Strong Drink and Duty
Isa. 5:11, 12

These leaders in Jerusalem were early risers. But the purpose of their early rising was to follow strong drink. They probably awoke with a "hang-over" and felt an urgent call to take another drink. As they had tarried at their cups the night before, so they would continue through the day and late into the evening. Their feasting and revelling shut out any regard for the work of Jehovah. They had no time to consider the better things of life. Strong drink had made them deaf to every call of duty.

One does not have to go back to the day of Isaiah to find cases of such results. In every community there are capable leaders who ought to be concerned about the kingdom of God and his righteousness, but are so absorbed in society life, or in riotous living, that they cannot give any time or thought to the higher things of life. This is especially true of those who in recent years have poured out their money and given of their high talents to the restoration of the legal liquor traffic. They remind the writer of a statement made by the pastor of his youth. He said that any person who favored the liquor traffic did so from one of two reasons: Either he loved liquor, or he wanted the dollar which he got from it. The experiences of recent years have deepened the conviction that this man of God was speaking profound truth. I wonder if there would be such a mad rush for legal liquor if more of our people paused long enough to think about the works of God and the kingdom his Son came to establish!

III. Blind Leadership. Isa. 5:18-23

The leaders in Jerusalem were indeed blind. The prophet knew it and pronounced woes upon them. First of all, they ridiculed the messenger of God who was endeavoring to lead them into righteousness. This must have stung the sensitive soul of Isaiah. In the second place, they were so drunk with power and wine that they called evil good and good evil. They could not distinguish between darkness and light. They thought bitter was sweet. How could such men lead a nation into the light of life? Furthermore, they thought they were wise and equal to any emergency that might develop. In fact, they were strong enough to drink wine and to mingle strong drink. And they were corrupt politically, taking bribes to free the wicked and persecute the righteous.

How modern all this section sounds. If Isaiah were living today he could use this same old sermon against many leaders in the United States. Are they not saying that religion has no place in politics and commerce? Are not some claiming that evil is good? Recently a certain university professor asserted that beer and milk possess the same qualities. A judge told a woman's club that they must teach their children how to drink liquors. The class can probably cite many other cases where intelligent (?) people have recently called bitter sweet. After reading the daily newspapers one is almost startled to find that bribery was denounced by Isaiah. Did not bribery have its origin in prohibition and the bootlegger who had to pay for his protection? The papers seem to claim such. Blind leadership! What a pity that many intelligent and good citizens are ready to follow such leadership.

IV. The Inevitable Result
Isa. 5:24

The great prophet in this verse shows the results. The power of this Oriental imagery must not be lost. The truth expressed in it is as pertinent today as it was then. When wickedness and riotous living find a larger place in the lives of leaders than righteousness and social justice, there can be but one outcome for the nation.

For Your Consideration

Does bigness assure permanence? Why do social prominence and financial strength usually make a man feel that he is above rules and laws?

Why should leaders in any group strive to do the right thing at all times? In what ways do people neglect the kingdom of God? Do only those who use strong drink neglect it?

How can we know whether our leaders are blind or keen-sighted?

Is there any way to stop bribery in a government like ours?

How may we put more Christian spirit into politics?

Do you really believe wrong-doing is punished? How?

Which of the three attitudes mentioned in the introduction should each of us assume? Shall we share in the evils, stand aside and keep personally free of them, or should we use our energy and influence to change conditions?

TEACHERS' HELPS

In the Men's Class

Herbert W. Hansen, Scarsdale, N. Y.

Paul said that "every man that striveth for the mastery is temperate in all things." The great sin of our day, like the great sin of Isaiah's day, is intemperance. His contemporaries did not know how to live moderately—and we do not. We go to extremes in everything we do. It is a significant fact that the leading spokesman for total abstinence of the last generation died from overeating. Our tendencies to fads and fanaticisms of every type are well known. We do not rule our spirits by the law of moderation and that is one of the reasons we are not a great nation.

In this lesson Isaiah preaches a strong sermon on temperance—or moderation—to the intemperate men of his day. He included a denunciation of those who were intemperate in the matter of intoxicating liquor, but he did not let his work for the temperate life stop there. He included some other areas in which men of his generation were intemperate. We can learn a lot from Isaiah in this regard.

Intemperance in amassing material things. The intemperate lust for gold is no new urge in the human heart. We find Isaiah inveighing against it. A few men were getting monopolies on all the land and houses in Canaan. The poor were being deprived of their little fields and shacks. Isaiah prophesies that such intemperate avarice can lead only to eventual barrenness, desolation, and captivity. He was right. The time soon came when the mansions of the intemperate rich were desolate and forlorn and their great landed estates overrun by the conqueror.

There is no lesson that America needs more today than this about intemperance in the amassing of material things. Avarice is one of the worst forms of intemperance. And let us not forget that millionaires do not have a monopoly on avarice.

Henry Adams, in *The Education of Henry Adams,* says that he knew most of the men of his day who went out to make money avariciously. He observes that almost to a man their lives were mediocre. They had no cultural interests or great spiritual ideals: "With one exception none of them knew how to use their money after they got it. Jim Fiske did. Jay Gould, who got a corner on gold, never did. Their highest pleasures were whiskey and cards. They were bored as they traipsed about Europe. The only fun in life they knew was the chase for money." What a sordid picture that is!

Intemperance in the use of liquor. Isaiah proceeds to portray the men of his day who have acquired an unnatural craving for strong drink. They must get up early in the morning and continue to drink until late at night. Such men have no time for God or the things of God. Strong drink has become their god as gold or fame or pleasure or overeating become the gods of some other intemperate men.

We have a great opportunity to bring up our children so that they will be total abstainers. Most of the Bible peoples were not total abstainers. The water supply of the Holy Land was not too reliable. Consequently the people were wine drinkers. We have no such excuse. Total abstinence, except for possible medicinal purposes, is the only safe rule for people who are by nature as intemperate as most of us are.

Intemperate sinners. In Isaiah's day there were men who were proud of their sins. They sinned openly and brazenly, scoffed at God and the moral order. They lost all sense of ethical distinctions. Evil for them was good and good evil; light was darkness and darkness light.

Religion ought to be the bulwark of righteousness. Sensitized consciences that can distinguish between right and wrong are still needed.

Intemperate judges. Justice in the courts in Judah and north Israel, just before the exile, had become corrupt because the judges were taking bribes. This is no phenomena peculiar to the ancient world! Those of us who live around New York City have been startled and ashamed this past year by the revelations of the corruption in our courts. If our judicial systems, which we have thought of as sacred, become corrupt, where can we look for justice? If we could rid the world of selfishness and the intemperate love of money the kingdom of God would not be far around the corner.

Before My Class of Women

Mary M. Chalmers

Read Isaiah 5: 1-8. The sheer beauty of the lines grip the heart as we see in imagination the pride of the father changed to bitter disappointment. Follow with the reading of verses 9-12 and 20-24. Only an inspired poet could draw back there in antiquity such a true picture of our beloved America of today. What nation ever had so beautiful a vineyard as ours, and what have we done with it? On the one hand wealth is concentrated in the hands of a few; on the other, rows and rows of houses stand empty because people are too poor to pay the rent for them; crops in abundance, but the farmer cannot sell what he raises. And good men go hungry because they cannot buy. We compromise with wrong, and make it harder and harder to do right.

The opening verses of the chapter will be especially appreciated by every parent. What pride a mother takes in seeing her daughter settled in her own home. What a satisfaction there is in seeing the children happily married. How one relives one's own experiences as one watches them making plans to enlarge the business or beautify the house or apartment. With what anxiety one watches for indications that all is going well. How sad if time shall prove that after all we have not equipped them to meet the temptations of life. Parents cannot take the blame for all the failures of their children, but a very large share is their fault. Let us look at some of the causes for failure enumerated by Isaiah.

1. *Lack of control.* We expected when our child came to manhood he would have self-control, but instead he is described by all who know him as wild, wayward. Undisciplined children come out of two types of family life. There is the home that is known for its strictness, where children are taught to obey instantly and without question, and disobedience is followed by severe punishment. No matter how old the child, he is still a child in his parents' eyes and their wish must be his law. Then there is the home at the other extreme, in which the law of love is supposed to prevail. No obedience is demanded; the child's whim is his only law. What wrong we do our children when we fail to help them achieve self-mastery through the experience of obedience, together with the experiences of self-direction, as more and more we teach them to depend upon themselves.

2. *Laziness.* You cannot have sweet grapes if you will not tend the vines. You cannot have something for nothing. The necessity and dignity of labor are not something just to preach about in the pulpit on Labor Sunday. Here is a character trait that must be cultivated in every child. Parents who can have servants in the home should take special pains to have their children learn this lesson. Men in high places as well as in low are constantly tempted to try to get something for nothing. Is the mother who waits upon her child really showing love for him?

3. *Dishonest thinking.* A great deal has been said and written about the frankness of youth today. Some people would have us believe that young people are different from older people in that they are honest and uncompromising in their thinking. It is true that some of the high-sounding phrases of an older generation have been pricked and have collapsed like bubbles of froth. It is also true that inexperienced youth is being tricked by lying words. People call evil good and good evil. They talk of freedom when they mean license; of love when they mean passion; of being oneself when they mean being one's beastliest. What have you done to help young folks call a spade a spade? When a question comes up for discussion in your home, are you able to talk about

it calmly, without raising your voice, losing your temper, or indulging in sarcasm? The moment you do any one of these you miss your opportunity to help your child face an issue squarely.

4. *Conceited.* It is natural for the young, with their access to new facts of science and history, in a rapidly changing world, to feel their superiority to their elders. But a conceited person is vain and self-centered and by his very attitude shut off from learning. How can we guard our children from becoming wise in their own eyes?

5. *Self-indulgent.* Some parents of the young men and women of today stand condemned, for they have failed to teach their children that the *wages of sin is death.* Unfortunately many of them have set an example of self-indulgence that makes it marvelous that our civilization endures at all. This is not true of a majority of our church women. We have had the courage to refuse to mix with a wild crowd, but we have not always resisted the pressure to let our children be led into danger. Many times we have been afraid to tell them how great was their danger.

It is time that we faced our responsibility more seriously. There is only one way to keep our children from drunkenness, and that is to give them knowledge about the effects of alcoholic liquors, and to build up in them the power to decide against the crowd and then to stand by the decision. There is only one way to keep our children from licentiousness, and that is to foster in them a respect for God's gift to them and an equal respect for his gifts to others. Knowledge, self-respect, power of self-control are needed.

Crannellograms

Philip W. Crannell, D. D.

1. They won't read it, but every wet can find his picture in this lesson. 2. A nation's righteousness should mark it, out and in; what marks the nations oftener is sin. 3. Sins never come singly; come in groups and companies; none of the groups leave liquor out. 4. When rich grow richer and poor poorer, that nation is riding for a fall. 5. Every depression is the child of greed. 6. A half-peck of grain for a bushel of seed: sin's sure "law of diminishing returns." 7. Early rising is good, but not to get an "eye-opener." 8. Drink early, late; you hasten fate. 9. People drink for the kick; they get it! 10. Alas, that music and drink so often play together! They do—the mischief. 11. Lookers at the wine seldom look for God. 12. Deep underneath life's surfaces, God's mighty forces flow; tell me, my drinking friend, how much of these you know! 13. Had people and leaders worked as hard, pulled as many ropes, for prohibition as so many have against, none would question its success. 14. The strength of antiprohibition is "cords of falsehood and sin's cart-rope." 15. The wets have called evil good and good evil till a lot of fools believe it. 16. The wet calls the dry a sagebrush fanatic, while he himself is an un-American soak. 17. Wine generated sophistication: *In vino veritass!* 18. Any treatment of liquor except real prohibition "justifies the wicked for a bribe and takes away the righteousness of the righteous from him."

The Lesson Lived

Susanna G. Fisher

OUR GOAL

God that is holy shall be sanctified in righteousness (Isa. 5: 16).

Our goal remains unchanged, our destination unaltered. Ours is at last not a fight for any law or amendment. Ours is a war to destroy the man-exploiting liquor traffic, legal and illegal. Ours is a continuing campaign to solve the liquor problem. This war does not end in, nor is it fatally affected by reverses and defeats. This campaign does not rest its case at last with any statute or with any amendment. The Eighteenth Amendment is a means toward the great end. It never has been, and it is not now, the end in itself. We go on with the Eighteenth Amendment, or from the Eighteenth Amendment if necessary, to reach the goal, to solve the problem, to win the war. Under the standard of this fight we would unite with all citizens of patriotism and good-will who move toward the goal who would solve the problem, who would win the war.—*Allied Forces.*

LESSON V. JULY 30. WINNING WITH A FEW

Judges, chapters 6-8. (Verses printed, 7: 4-7, 16-21)

GENERAL THEME: GIDEON

[This lesson written by HERBERT WHITING VIRGIN, D. D., LL. D., Chicago, Ill.]

Devotional Reading for the Opening Service: Psalm 98: 1-6

KEY VERSE: Jehovah is the strength of my life; Of whom shall I be afraid?—Ps. 27: 1

4 And the LORD said unto Gideon, The people are yet too many; bring them down unto the water, and I will try them for thee there: and it shall be, that of whom I say unto thee, This shall go with thee, the same shall go with thee; and of whomsoever I say unto thee, This shall not go with thee, the same shall not go.

5 So he brought down the people unto the water: and the LORD said unto Gideon, Every one that lappeth of the water with his tongue, as a dog lappeth, him shalt thou set by himself; likewise every one that boweth down upon his knees to drink.

6 And the number of them that lapped, putting their hand to their mouth, were three hundred men: but all the rest of the people bowed down upon their knees to drink water.

7 And the LORD said unto Gideon, By the three hundred men that lapped will I save you, and deliver the Midianites into thine hand: and let all the other people go every man unto his place.

16 And he divided the three hundred men into three companies, and he put a trumpet in every man's hand, with empty pitchers, and lamps within the pitchers.

17 And he said unto them, Look on me, and do likewise: and, behold, when I come to the outside of the camp, it shall be that, as I do, so shall ye do.

18 When I blow with a trumpet, I and all that are with me, then blow ye the trumpets also on every side of all the camp, and say, The sword of the LORD, and of Gideon.

19 So Gideon, and the hundred men that were with him, came unto the outside of the camp in the beginning of the middle watch; and they had but newly set the watch: and they blew the trumpets, and brake the pitchers that were in their hands.

20 And the three companies blew the trumpets, and brake the pitchers, and held the lamps in their left hands, and the trumpets in their right hands to blow withal: and they cried, The sword of the LORD, and of Gideon.

21 And they stood every man in his place round about the camp: and all the host ran, and cried, and fled.

A Bible Message for Every Day

Monday. Sin Is the Seat of Trouble. Judg. 6: 1-6. Complaining against Providence, we often fail to see that the trouble is with us.

Tuesday. Attacking the Disease. Judg. 6: 25-32. God wants us to face the facts.

Wednesday. Jehovah Is Strength. Ps. 27: 1-6. Evil-doers are constantly assailing us. We Are in a Never-ceasing Conflict. He will give us victory.

Thursday. God and One, a Majority. Deut. 31: 6-8. Fear is dispelled, when reliance is upon God.

Friday. A Covenant-keeping God. Deut. 29: 10-15. A promise or covenant was made with Gideon—God always Keeps His Covenants—then and now.

Saturday. Only Faith-soldiers Can Serve. Judg. 7: 4-8. Where faith is, fear is not.

Sunday. In the Pantheon of Faith. Heb. 11: 32-40. Conquerors are always men of faith.

At the Threshold

"That courage which proceeds from the sense of our duty, and from the fear of offending him that made us, acts always in a uniform manner, and according to the dictates of right reason." —*Addison, "The Guardian."*

"He has not learned the lesson of life, who does not every day surmount a fear."—*Emerson, "Society and Solitude."*

"A man of courage is a man of faith." —*Cicero.*

"If hero means *sincere man,* why may not everyone of us be a hero?"—*Carlyle, "Heroes and Hero Worship."*

"Heroism is the brilliant triumph of the soul over the flesh: that is to say, over fear: fear of poverty, of suffering, of calumny, of sickness, of isolation, and of death. There is no serious piety without heroism. Heroism is the dazzling and glorious concentration of courage. —*Amiel.*

"A man does not toil for himself alone, but for those dearest to his heart; this for his father, that for his child; and there are those who, out of the small pittance of their daily earnings, contribute to support the needy, print Bibles for the ignorant, and preach the gospel to the poor. Here the meanest work becomes heroism. The man who toils for a principle ennobles himself by the act." —*Theodore Parker.*

The Lesson Before Us

Introduction

The people of Israel had fallen into "a condition of lassitude, sensuality, and impotence," until all national pride was lost, and courage and independence were seemingly lacking in all.

Zeal for God was forgotten. Obscene worship of the gods of surrounding nations brought the fruits of heathen morals, which were evident in gross licentiousness.

God had to revive this people, by a demonstration of his care and power. To do that, he, as he ever does, worked through human leadership. Gideon, a strong man, physically, mentally, morally, and in appearance "resembling an offspring of a king," was chosen. He was astute, wise, fearless, but withal humble and subject to discipline, a born leader; with God, a masterful leader! Gideon sent out a call to three northern tribes, and thirty-two thousand men responded. God turned back twenty-two thousand, because they were fearful.

I. "The People Are Yet Too Many"

If anything is taught in the Scriptures, it is emphasized again and again that it is *not* true that "Providence is always on the side of the strongest battalions." God is here definitely teaching that it is not by the might of numbers that great achievements follow. It is rather by the consecrated, self-immolating courage of the few—buttressed by strong convictions—that great epochal victories follow. And this is, also, true about quieter, more insignificant struggles for success in his name. "Christians may well follow Gideon's example and go forth into the world with the simple equipment of the Word of God and the sword of the Spirit" (Amos R. Wells).

II. Leadership the Result of Testing

First, Jerubbaal ("Let Baal plead"), then the leader against the Midianites. Tested in one instance, he becomes worthy to lead in the other. "We grow in grace and in the knowledge of our Lord," now as then. Known fidelity in one instance, gives confidence to the tribes, as the signal of the "fiery cross" calls them to follow him, in this greater, graver task. Sending out the fiery cross is strikingly suggestive. The Scottish clans used this signal to marshal the intrepid Highlander to battle and to death. But the cross today is the universal sign for Christians to immolate themselves upon the altar of service and, if need be, pay the supreme price for him.

III. Emphasis on Numbers

Why was God so insistent about numbers? He had already had twenty and two thousand sent back. Why so solicitous, when the Midianites and the Amalekites and all the children of the east lay along the valley like locusts for multitude; and their camels were without number, as the sand which is on the seashore; and yet, at this time, pitted against these hosts, were ten thousand Israelites! What were they against so many? Nevertheless, ten thousand were too many, from the view-point of God.

1. *One is mentioned.* "Lest Israel vaunt themselves against me, saying, Mine own hand hath saved me." Was it jealousy? We are sometimes prone to think in the language of men's weaknesses, and to thus appraise a situation. But to interpret remotely God's viewpoint thus, is to profane him. He ever has us in mind! Knowing our tendency to boast and in boasting, lose the blessing, God safeguards the situation.

2. *"It is not the eagerness for praise that moves him,* but longing that men may have the blessedness of recognizing his hand fighting for them. It is for Israel's sake, that he is so solicitous to deliver them from the delusion of having won the victory (Alexander Maclaren).

IV. The Number Three Hundred

God had made one test. The test may be summed up in the word "fearful." That attitude of mind naturally affected the physical ability of these citizen soldiers, and disqualified them. Fear, if dominant, always disqualifies one. Whatever avenue of venture is attempted, if "fear" grips you, failure results. Vash Young, in his *A Fortune to Share,* says: "Fear was my greatest enemy, and I am inclined to believe is the greatest enemy of most other persons. Every friend I have has lost something because of fear, happiness if nothing more."

The second test: "The people are yet too many." For the moral lesson needed, ten thousand were too many. For the "strategy" God had in mind, ten thousand would be a handicap. Men, alert, fearless, courageous, and above all, obedient, were the only kind God could use in this national crisis.

The test was perfect. A stream, narrow and comparatively shallow, divided the camps. Very likely it was swampy, and the border was hedged with rank growth. Lurking on the other side might have been enemies. What good were men who unbuckled swords, and easing themselves, dropped on their knees to drink! The act was careless, and gave evidence of the lack of qualities essential. The others, following the stream, leaned over, and, cupping one hand, filled it with water, and lapped it, as they moved: while at the same time, they held their weapon in the other hand, ready to defend or charge. The latter gave evidence of being physically fit, with perfect nerve- and self-control, and always on guard. These were they who, having physical and moral courage, were selected for the strategy which, under God's hand, was to win. Thus God gives instruction to Gideon, "By the three hundred men that lapped, will I save you and deliver the Midianites into thy hand."

V. The Strategy Triumphs

1. *The Dream.* "We walk by faith" was true in Gideon's case. In order to strengthen his faith, God gave instructions that Gideon take his servant Phurah and go "down to the camp: and thou shalt hear what they say; and afterward shall thy hands be strengthened to go down to the camp." What Gideon learned as he listened to a soldier reveal his dream to a fellow soldier, taught him that fear had gripped the Midianites, and they were already thinking in terms of the superiority of Gideon plus God. When Gideon heard, "he worshiped," recognizing that God was preparing the way for victory.

2. *The Unique Attack.* Bear in mind that trumpets and torches were not the equipment of ordinary soldiers, but only of leaders. Very naturally, three hundred men with this equipment, "divided into three companies," meant to the already disturbed Midianites, an overwhelming host against them. "Gideon and the hundred men that were with him, came unto the outermost part of the camp, in the beginning of the middle watch, when they had but newly set the watch: and they blew the trumpets, and broke in pieces the pitchers that were in their hands." The other companies, in strategic positions, attacked in the same strange way, blowing the trumpets, breaking the pitchers, flashing the

torches, and crying the battle-cry, "The sword of Jehovah and of Gideon." "And they stood every man in his place round about the camp; and all the host ran; and they shouted and put them to flight."

The whole scheme was a magnificent piece of strategy, magnificent because it showed perfect faith, articulated with perfect obedience. The key to the greatness of Gideon and his three hundred is the great index of their characters. "And they stood every man in his place round about the camp." Tell me, if you will, about the three hundred at the gates of Thermopylæ; remind me of Ethan Allen and his men at Fort Ticonderoga; applaud Hannibal in his strategy against Fabius, but let us not forget that these three hundred *stood, each in his own place, without a weapon,* while a host of the enemy, fully armed, were fighting, and might turn toward them. For sheer courage and fearless audacity, these three hundred deserve great and everlasting praise.

"Gideon teaches us to make thorough work of what belongs to our deliverance from sin. An extermination of our sins as thorough as that of Midian should engage our utmost efforts and inspire all our prayers. 'Faint, yet pursuing,' be that our chosen motto. Till we are dead to sin and sin is dead to us, be it our daily work to crucify the flesh" (Thomas Guthrie).

To Ask and to Answer

Does this study teach that the commonplaces of life are testing-times; and these testings are preparatory to larger usefulness?

Does the overthrow of the altar to Baal teach "Behold, to obey is better than sacrifice, and to hearken, than the fat of rams"?

Does the answer of the father of Gideon to the citizens, teach the contagion of integrity?

Does God's rejection of large numbers, in the face of hosts of the enemies, teach, again, that it is "not by might, nor by power, but by my spirit, saith the Lord," "And to him that hath no might, he increaseth strength"?

Does the lesson teach that fear is the opposite of faith?

Was the physical control of the three hundred good presumptive evidence of moral strength as well?

Noticing the change in the Gideons' substituting "The Lord," instead of "God," is not the use of the covenant name, implication of reliance upon Jehovah?

When God is added, minorities become majorities.

When we are conscious that our warfare is his, then "two can put ten thousand to flight."

TEACHERS' HELPS

In the Men's Class

Herbert W. Hansen, Scarsdale, N. Y.

Winning with picked men. This picture of Gideon selecting his three hundred men out of ten thousand seems like an arbitrary test. Some think it is farfetched to see in the lapping of the water any revelation of character that would prove that the three hundred were better soldiers than the others. Or did it show the alertness of the three hundred and their supreme fitness for guerrilla warfare? At least this much may confidently be said, the whole incident is symbolic of the universal truth that it is not quantity that counts, but quality.

One man or a few men with spirit and brains can often do what a great unorganized multitude cannot. It was one little boy, who, according to the story told us in our childhood, put his wrist through the leaking dike in Holland and saved the day against the flood. It was three hundred Spartans under Leonidas, who in 480 B. C. held the pass of Thermopylæ for two days and repulsed the huge army that Xerxes in vain hurled at them until a traitor revealed to Xerxes a secret mountain-pass leading to the rear. Do we put too much faith in numbers and too little in the consecrated ability of a smaller group?

"One man with a dream, at pleasure,
Shall go forth and conquer a crown;
And three with a new song's measure
Can trample an empire down."

An inspired leader. These three hundred men were fortunate in having a great leader. Gideon had a sense of confidence because he believed that God was with him. The leader who feels that he is only a channel for the onworking purposes of God is hard to beat. Much of the confusion of the modern world is due to the fact that we are not sure about what is the right thing to be done.

Winning with brains rather than brawn. Pitchers, trumpets, and torches were strange weapons to carry into battle; however, Midian was not to be conquered by superior force, but by superior headwork. We so often forget that God has given us heads as well as fists. We think that if we are going to win in life, we should equip ourselves with the finest of tools. It is significant that Michelangelo wrought the frescoes of the Sistine Chapel with ochres dug with his own hands from the garden of the Vatican. Many an inferior artist with finer pigments and brushes has painted monstrosities. Charles Darwin's momentous biological experiments were conducted with the rudest apparatus, anything a country house could supply. Many scientists in the finest modern laboratories are not getting the results from their splendid equipment that Darwin did. Men with ability, spirit, and brains can do great things with simple tools.

Before My Class of Women

Mary M. Chalmers

Most of the members of your class have been familiar with the hero stories of the Old Testament from childhood, but it is possible that some have never read the Bible account for themselves, or at least have not done so for many years. As their teacher, I should feel that no words of mine about them could be equal in value to a quiet, thoughtful reading of the Bible narrative. Tucked away amid strange names, or battle scenes, are nuggets of spiritual truth, polished by the experience of a human soul, and waiting to reward the earnest seeker. What speaks to one heart may not touch another, but there is something there for everyone who will search. So try to inspire your class to read the story of Gideon in Judges, chapters 6, 7, and 8. They will discover his frailty; his queer mixture of spirituality, superstition and idolatry; his doubt, and his courage. You might ask them to report next Sunday on the passage that impressed them most.

1. *Gideon suffers.* Our social imagination is not very highly developed. In a vague way the Christian church has been aware that millions of human beings on the continent of Asia go to bed hungry every night of their lives. We have deplored the fact that poverty exists even in enlightened America. We have prided ourselves upon our charity, our self-denial, our tithing. We have subscribed in theory to the democratic principle that there ought to be equal opportunity for every human being, but have not taken our subscription very seriously. The experience of the last three years has brought home to thousands of Christian people the real meaning of poverty. The membership of the church understands today as it could not understand a few years ago what it means to be poor, to lack the comforts that we had been accustomed to, or to know real privation. What is the effect upon our thinking of these experiences?

2. *Gideon is young.* Poverty, oppression and injustice are tragedies in any life. They have a particular effect upon the young. Youth has strength of body, vision of a long future, high hopes of success, dreams of happiness and usefulness. But tens of thousands of young people have been idle this past year. Many of them have had no chance to train for a job; thousands of them are highly trained but can get no work. What is to become of them? What is becoming of them? Many of them are knights of the road this summer; their

trail, perhaps, lies through your town. Many more are sulking at home, idle, discontented, discouraged. Have Christian people an immediate duty to the idle youth of our land? Universities are trying to help the situation by offering free tuition to unemployed young people; some churches have organized supervised recreation centers. Many parents conscientiously see a major family problem in how to keep their young people busy.

3. *Gideon doubts.* "Why then is all this befallen us? and where be all his miracles which our fathers told us of?" (Judg. 6:13.) Doubt assails every tired soul at some time. In any time of national or world-wide catastrophe many echo Gideon's cry: "But now the Lord hath forsaken us!" Is God good and loving, as we have been taught? Were our teachers wrong, or has he changed toward us? What shall we answer? Russia's answer is to seek to rear a generation that know nothing of God. Great as is the damage that poverty can do to the health and ambitions of the young, it is nothing to the harm that must come to the faith of the youth left without spiritual help and guidance in such a crisis. The part of the older Christian is not to condemn the bitter heart-cry, but to seek to lead the young questioner to a personal experience of God that will answer his need.

4. *God answers Gideon.* God's answer is in one sense no answer at all; in another sense it is the answer that the Bible record says was given to searcher after searcher: "Go, in this thy might" (6:14). When the Israelites found themselves caught between Pharaoh's host and the Red Sea, Moses received a similar answer to his complaint, "Wherefore criest thou unto me. Speak unto the children of Israel that they go forward" (Exod. 14:15). And Jesus expressed it for us in John 7:17: "If any man willeth to do his will, he shall know of the teaching."

To persuade our young people to begin to answer their own complaint; to show love where they doubt the love of God; to take care of other sufferers; to search for the reason for the world's present suffering; to set in motion even in the smallest possible way measures that will change the story for one life or for many—this is to begin to get a solution for one's doubts. What can you and your church do to rescue your young people from the pessimism that now threatens them?

5. *Gideon hesitates.* In his innermost soul Gideon heard this challenge of God to go and answer his own prayer. The thing looked impossible. Surely there were others better fitted; men with more money, more influence; older people, with more experience and judgment. To us looking back over the centuries, however, Gideon's task appears very simple compared with the one our young people face. All Gideon needed was assurance that God was with him, a plan of campaign, a persuasive tongue and courage to lead. We war upon unknown forces, upon spiritual wickedness in high places.

Has the Christian church a twofold duty to its young people at this point? First, to help them to seek for God's guidance, as never before? Second, to lead them to study the present crisis so that they may know what the world would be like were all men to recognize a just and loving Father as their God?

6. *Gideon tries to side-step.* Gideon had a son (Judg. 8:20). When the task assigned him became especially hard, he tried to pass it on to this boy. Is the older generation trying to do that today?

Crannellograms

Philip W. Crannell, D. D.

1. Gideon's faith was sturdy; God had built it up by many a promise, many a proof. 2. Jehovah's servant must despise nobody and fear just as many. 3. Jehovah with us and within us is the secret of our strength. 4. More than enough are too many. 5. Often men sift themselves; the timid went home. 6. God sifts, not only to sift out cowards, but to silence braggarts. 7. If possible find out from God how he wants the people tested. 8. People are still tested by the waterside and at the water-wagon. 9. I want no allies, subordinates, or soldiers, whom God does not want. 10. Three hundred whom God wants in are worth ten times twenty-two thousand who "want out." 11. Most writers think the three hundred "lappers" showed superior courage, zeal, watchfulness, soldierliness. Probably. God's few must be fit. 12. The way we do the incidental reveals character, may decide destiny. 13. The soldier's root virtue is obedience. 14. Slogans may win if God is back of them. 15. Strange weapons! Throats, trumpets, pitchers, torches! Swords the Midianites would supply; against themselves. 16. "Look on me, do likewise"; you must be sure you are following Jesus to dare say that! 17. Gideon's band had but to shout, smash, and stand. God and Midian did the rest. 18. Evil will not flee as easily now. But God's Spirit will teach us twentieth-century methods. Its power everlastingly persists.

The Lesson Lived

Susanna G. Fisher

The Test

Bring them down unto the water, and I will try them for thee there (Judg. 7:4).

The way the men drank water from the brook was the test of their fitness for the work of conquering the Midianites. It seemed not to make the smallest difference in the world whether a soldier drank by bowing down with his face in the water, or by lapping up the water with his hands as he stood; yet it was a difference that settled the question of fitness or unfitness for the great work before the army. It is in just such little ways, and in such matters of every-day and commonplace action, conduct, and manner, that God is always testing us.—*J. R. Miller.*

Putting God First

The sword of the Lord, and of Gideon (Judg. 7:20).

In his dream Gideon heard of the reason given for the defeat of the Midianites—"The sword of Gideon; . . into his hand hath God delivered Midian." But he improved on his dream. He taught his men to put God first, so that their battle-cry was, "The sword of the Lord, and of Gideon." God takes us into partnership with him, asking us to share his work. But God comes first in the partnership. Only as we learn this are we entitled to fight for him.—*Selected.*

The Secret of Joy in Old Age

Gideon . . . died in a good old age (Judges 8:32).

Do you wish to know the secret of joy in old age? Here it is. Keep young, and sweet, and hopeful. Still love, and keep looking forward. Live in the future, not in the past. Dr. Alexander Maclaren, the great English preacher, was one of the youngest of old men. He would often go long walks with young men, and he was the most active, sunniest member of the company. His mind fed upon the helpful and invigorating food; his hands had a congenial task; he companied with the young; he kept young; he kept growing, and so in the evening-time there was light because his soul was young, and the sun was shining. Listen to blind George Matheson:

There is a life that remains ever young
All through the day, all through the day,
Singing at evening the song it has sung
All through the length of the day.
Love is the glory that never grows old,
Telling the story a hundred times told,
Keeping it light where the shadows have rolled,
All through the length of the day.

—*Christian Century.*

I'm Called

Then Gideon took ten men of his servants, and did as the Lord had said unto him (Judges 6:27).

One day during the war, just as the train was starting from Waterloo Station, London, a fine man, hot and weary, entered the carriage where I was sitting, and hastily seating himself, as if more exertion were impossible, exclaimed, "I'm called!" He soon fell asleep, and we noticed that he was a stoker, and was black with the soot and oil of his engine. He awoke and again exclaimed, "I'm called!" Then he told us he was a reservist, and was to join his regiment at Aldershot immediately. He did not wait to wash, or put on his best clothes, but at once obeyed the call of his king. God has called us. Have we answered as readily?—*Sunday School Chronicle.*

A Church School Worship Service

Arranged by A. LAWRENCE BLACK
Director of Religious Education for Kansas

PIONEERS IN CHRISTIAN LIVING

Our eyes fixed upon Jesus as the pioneer and perfection of our faith.—Heb. 12: 2 (Moffatt).

QUIET INSTRUMENTAL MUSIC. (Silent Prayer.)

Leader. God calls us to be pioneers; exploring untrodden paths of Christian experience and faith. God Calls Pioneers Through the Silences.

Teachers. Be still and know that I am God.

Group. Be still, O all flesh, before the Lord.

Leader. And he said, Go forth and stand upon the mount before the Lord.

Women and Girls. And, behold, the Lord passed by, and a great strong wind rent the mountains, and break in pieces the rocks, before the Lord;

Men and Boys. But the Lord was not in the wind;

Women and Girls. And after the wind an earthquake;

Men and Boys. But the Lord was not in the earthquake;

Women and Girls. And after the earthquake a fire;

Men and Boys. But the Lord was not in the fire:

All. And after the fire a still small voice.

HYMN. (Suggested.) "O Master, Let Me Walk with Thee"; "Take My Life and Let It Be"; "Where Cross the Crowded Ways of Life"; "I Would Be True."

Leader. Our world is a living challenge to the spirit of the Christian pioneer. God Calls Pioneers Through Vision.

Teachers. In the year that king Uzziah died I saw the Lord sitting upon his throne, high and lifted up, and his train filled the temple.

Group. Then said I, Woe is me! for I am undone; because I am a man of unclean lips; and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts.

Teachers. Then flew one of the seraphim unto me, having a live coal in his hand, which he had taken with the tongs from off the altar; and he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin is purged.

Group. Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me.

HYMN. (Suggested.) "Hark! the Voice of Jesus Calling"; "Lord, Speak to Me that I May Speak"; "We've a Story to Tell to the Nations"; "Jesus Calls Us O'er the Tumult."

Leader. The age-long call rings out today for pioneers of the faith who will blaze new trails in the bewildering forests of world confusion. God Calls Pioneers Through Prayer.

Teachers. Pray ye therefore the Lord of the harvest, that he send forth labourers into his harvest.

Group. And Moses spake unto the Lord, saying, Let the Lord, the God of the spirits of all flesh, set a man over the congregation, which may go out before them, and which may go in before them, and which may lead them out, and which may bring them in; that the congregation of the Lord be not as sheep which have no shepherd.

Teachers. And the Lord said unto Moses, Take thee Joshua the son of Nun, a man in whom is the spirit, and lay thine hand upon him.

All. And it came to pass in those days that he went up into a mountain to pray, and continued all night in prayer. And when it was day he called unto him his disciples; and of them he chose twelve.

PRAYER. Pray for spiritual pioneers for a modern world. Pray for modern trail blazers in Christian living. Pray for Christian pioneers in foreign lands. Pray for Christian pioneers to preach and practise the gospel of brotherhood in a world that has become a neighborhood.

HYMN. (Suggested.) "Faith of Our Fathers"; "How Firm a Foundation"; "O Jesus, I Have Promised"; "Come, Let Us Join with Faithful Souls."

OFFERING. (Quiet Instrumental Music.)

Leader. God Calls for Pioneers in the Grace of Giving.

Teachers. Offer unto God sacrifices of thanksgiving, and pay thy vows unto the Most High.

Group. I will pay my vows unto Jehovah.

OFFERTORY PRAYER.

PROCESSIONAL TO CLASSES. (Instrumental.) "Jesus Shall Reign"; "Open My Eyes that I May See"; "I Love Thy Kingdom, Lord"; "This Is My Father's World"; "All Hail the Power of Jesus' Name."

[NOTE. Leaders of worship will find helpful suggestions for hymns, instrumental selections, patriotic and special services in *Worship for Youth*, by Gussie Brown Stacey. General suggestions may be found in *Worship in the Church School*, by J. Sherman Wallace. These texts may be secured from The American Baptist Publication Society.]

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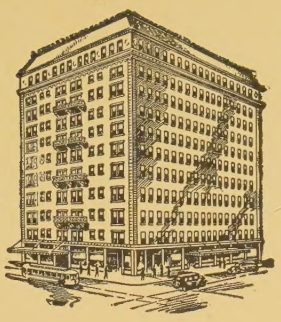

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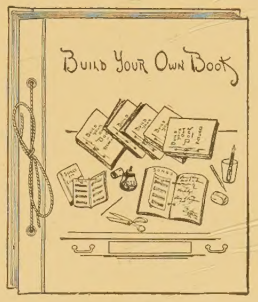

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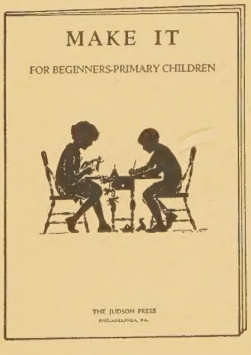

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